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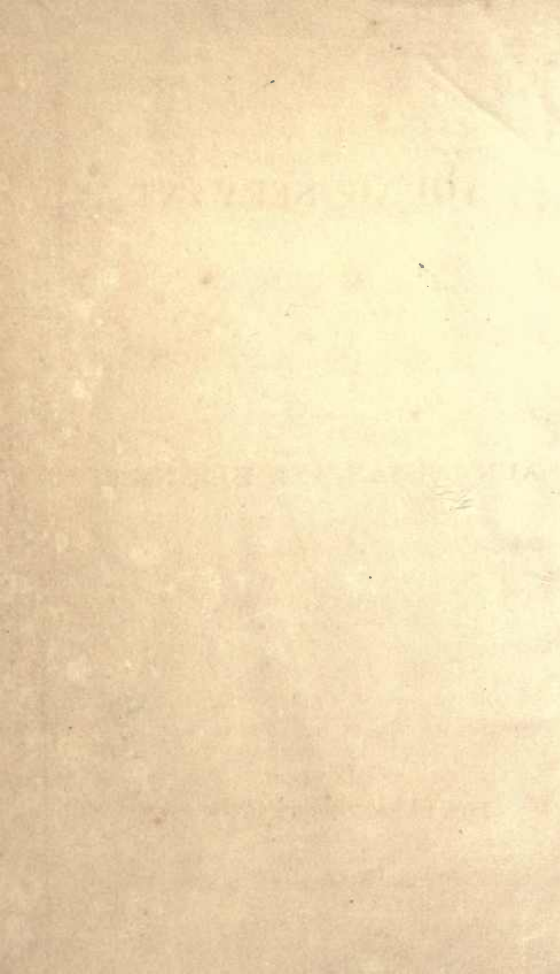
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THE
YOUNG SERVANT ;

OR,

AUNT SUSAN AND HER NIECES.

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THE YOUNG SERVANT'S FRIENDLY INSTRUCTOR;

OR,
AUNT SUSAN AND HER NIECES,

CHAPTER I.

AUNT SUSAN'S HABITATION AND EMPLOYMENTS.

IN a neat little cottage or lodge, on the skirts of Westbury-park, lives an elderly maiden gentlewoman, named Susan Bennet. Her cottage, which is settled upon her for life, by the late lord of the manor and proprietor of the estate, consists of two rooms on the ground floor, and two above. The kitchen is paved with large flag stones. The fire-place is conveniently situated. It has a Yorkshire grate, with an oven on one side, and an ironing stove on the other; in a nook by the side of the chimney, almost out of sight, a small copper, a pump, and cistern; over the back door, which lies to the north, is a closet with a wire-work window, which serves as a pantry; and on the other side of the chimney, the recess is enclosed as a large closet, which she calls her store-room, the door being placed so far back as to admit the old lady's great chair by the fire-side, without having to displace it

every time the door is opened. The mantel-shelf is adorned with a pair of tall brass candlesticks, and a pair of flat ones, a brass pestle and mortar, four flat-irons, a flour dredger, and a basting ladle; above hang six or eight copper and tin lids, arranged in very exact order; the saucepans belonging to them, together with a colander, a dutch oven, and a copper tea-kettle, furnish a shelf near the ceiling; at the end of it hangs a copper warming-pan, and a brass footman. One side of the room is occupied with a dresser, over which is arranged a small set of blue and white plates and dishes. On the opposite side is the stair-foot door, and under the stair-case a little cellar, which contains two or three small casks, besides washing tubs, red pans, frying pan, gridiron, and whatever other little cooking matters will not admit of being made sufficiently bright to display in the open room. To complete the furniture of the room, there is a large oak table with two flaps, seldom put up, and a small deal one, which stands out, in constant use; two ashen chairs, and one Windsor chair with elbows; an old bit of carpet at the fire-place, and a rush mat at each door. Go when you will, every thing seems in its place; and though the old lady is seldom in a bustle, or, as some people call it, 'in a terrible muddle,' it would be supposed that every thing had just been cleaned: the brasses, coppers, and tins, fenders and fire irons, scoured as bright as silver; the stone floor just scrubbed down; the deal dresser and table almost as white as the cloth that covers them; and which, though it served a fortnight,

might be supposed to be put on clean every day. The wooden chairs are equally white, and the brown chairs and table highly polished. How and when the old lady finds time to clean it all, is a matter of astonishment to observers. One thing may be, that she carefully avoids whatever would unnecessarily dirty her place; and another, that if she perceives a speck of dirt, she never suffers it to remain.

The parlour is floored with oak, brightly polished. It has three narrow gothic windows, commanding three several views of the park; in one of these hangs a goldfinch, in another a linnet, and in the third a canary bird. A nice comfortable fire-place, with bright brass fender and fire irons; in summer, a nosegay adorns each hob, and a sheet of white paper sets off the bright bars. On the mantel-shelf are a pair of flower jars, three china images, a few peacock's feathers, and a weather house. In one recess is a beaufet, with two sets of tea-things and a few glasses; a mahogany tea-caddy; six silver tea-spoons, and two table-spoons. In another recess is a handsome eight-day clock; and in a third, a bright copper coal-scuttle below, and above a book-shelf, which contains the Holy Bible, Leighton's Works, Pilgrim's Progress, Hall's Contemplations, Doddridge's Rise and Progress of Religion in the Soul; two or three volumes of excellent sermons, and as many of tracts bound up together; a History of England, a Herbal, a Cookery Book, and a volume of manuscript receipts in cookery, clear-starching, preserving, cleaning, polishing furniture, &c.,

gardening, poultry keeping, dairy business, &c. &c.; with observations on the weather in different seasons for many years back, and its effect on the orchard crops; and remarks on a variety of subjects, more or less connected with domestic economy. This book is slipped a little behind the rest, but is frequently referred to by the old lady in case of any uncertainty of her own, or any request of her neighbours for information on practical subjects to which her attention has been directed. This room is carpeted, in the middle, with a very rich Turkey carpet, which, though considerably the worse for wear, is perfectly clean, and nicely darned in places, with worsted nearly the colour. The chairs are of mahogany, old fashioned and heavy, but handsomely carved; the seats richly worked in tent-stitch. They are rather rickety, and worm-eaten, but evidently have been of the very best; and are now kept bright, as the good woman says, with "elbow-grease." In the middle stands a mahogany pillar-and-claw table, and a two-flap dining table, of the same wood, on one side of the room; with use and rubbing, both are nearly as black as ebony, and quite as bright. The walls are adorned with two old prints, framed and glazed, being different views of Westbury House: two pieces of old-fashioned needlework, representing gardens, fountains, and temples, with ladies and gentlemen in the walks; the former dressed in hoops, masks, and high head-dresses, and the latter in embroidered clothes, bag-wigs, and swords. There are also a few pretty drawings of birds, flowers, and cattle.

These are about forty years old; the owner appears not a little pleased if they are admired; and seems to take to herself a share of the taste displayed in them, when she observes, that they were done by the young lady whom she nursed from a baby—aunt to the young squire that now is—sister to the late squire, who gave her the place, and youngest daughter of the old squire of all. This perhaps may lead to a digression not always as interesting to the hearer as the relator, of the birth, parentage, education, and connexions in marriage of the family at the Hall, for the last century or more. To break it off, it may be advisable to express a wish to be gratified with a sight of her upstairs rooms, with which she will readily comply. The delicate whiteness of the stairs and floors can scarcely fail to attract attention, as well as the polished oaken handrail of the balusters. Each room has a four-post bedstead; one of blue and white harrateen furniture; the other, which is evidently kept as a state bed, has dimity hangings, with a border of patchwork and a quilt to correspond. This room has also a good mahogany chest of drawers, two chairs, a dressing table, swing dressing-glass, and wash-hand stand—all rather old-fashioned in their make, but solid, good articles. All the mahogany furniture is so bright as to render a looking glass almost unnecessary; and all the linen looks as if it was just put on, to use a phrase of the good woman's, "spick span clean." The furniture of the other room is of a more humble order, but equally neat and nice. There is an oak bureau, a deal wash-hand stand, several

large boxes, and two rush-bottomed chairs. The windows, which are surrounded by china roses, jessamine, and clematis, command delightful views of the park and the adjacent country; the air is pure and healthful, and the birds sing sweetly in the grove: a more pleasant spot can scarcely be imagined. But the old lady will not be pleased if we take leave without visiting her little garden, which is kept in the nicest order. It contains a profusion of flowers and sweet herbs, a well regulated succession of useful vegetables, and a few choice fruit trees, all in prime bearing. There is a pretty arbour, shaded with honey-suckles, and a stand of five or six hives of bees. Just beyond are the dairy and poultry yard belonging to the estate, of which Mrs. Bennet has the care and management. And now we come to her employments.

Mrs. Bennet was for more than forty years a faithful servant at the Hall, and had filled almost every department of service, from the lowest to the highest. She had witnessed the bringing up of two generations in the family, and the passing away of two, each of whom left her substantial expressions of regard. The late squire and his lady often consulted together as to the most suitable plan for securing a comfortable independence for Susan's declining days. Happily for Susan, they were not, like many, afraid of making a will lest they should die the sooner: they did not defer their intentions to old age. The squire had long contemplated building an additional lodge on the edge of his park, or rather at a corner, by which a considerable branch road

passed, falling into the London road at the foot of the hill, but nearly half a mile from the main lodge. This sometimes occasioned inconvenience and delay on the arrival of passengers or parcels, and it was resolved to have an entrance to the park at this point. Accordingly the cottage just described was built, in antique style, that its outward aspect might correspond with that of surrounding objects, but in the interior every modern improvement was adopted that could conduce to comfort. In these, frequent appeals were made to the taste of "old Susan," as she was still called by her master and mistress, though every other member of the family had long been accustomed to dignify her with the title of Mrs. Bennet; and her suggestions were uniformly adopted, unless indeed her master or mistress could convince her that something else was preferable. Little did Susan then think that she was contriving the comforts and conveniences of her own mansion; but so it was. The cottage and garden were settled upon her for life, with a sufficient annuity to make her very comfortable, even if she had not done what every prudent and prosperous servant ought to do—laid up a little resource of her own. But indeed it is probable that if she had not been a prudent thrifty person in managing her own little means, she would never have been so valuable a servant as to rise higher and higher in the confidence of her employers, and to induce them thus liberally to provide for her. Prudence and prosperity are much more frequently connected than indolent improvident people are willing to allow. It was

often said by such, when they saw, with a half envious eye, the respectability and comfort of Susan Bennet, "It is better to be born lucky than rich." It might, with much greater propriety, have been said, "Fidelity, diligence, and good conduct are better than riches." I know what Susan Bennet herself would add,—“The blessing of the Lord, that maketh rich, and he addeth no sorrow.”

When the cottage was built, Susan was in full activity as housekeeper; but it was understood that this was to be her retreat whenever she might choose to retire to it. It is probable she would have continued in the house some years longer, but that, very soon afterwards, her good master died, having scarcely attained his fiftieth year. This made a complete change in the establishment; and though the young squire and his lady would have retained in the house so valuable a servant, Susan felt rather inclined to retire to her little quiet abode, especially as she hoped it might make an advantageous opening for a worthy fellow-servant, nearly of her own standing. Her widowed mistress presented her with all the old-fashioned articles of furniture above described; and the young squire, kindly observing that though a life of quietness might suit her, a life of inactivity would not, desired that she would undertake the management of the poultry yard and dairy, with a girl to work under her directions; engaging, for this superintendence, to allow her the tenth on the butter, the eggs, and the poultry. This was intended as a delicate way of making an addition to her income,

as well as of promoting her comfort by some settled employment; but the squire and his lady good-humouredly said, that the bargain was full as advantageous to them as to her; for, owing to her care, cleanliness, and good management, the produce was so excellent and abundant as far more than repaid the allowance she received.

When Susan entered her new habitation, her musings took something like the following turn: —“ Well, here I am, surrounded with every thing that can make me comfortable. How can I be thankful enough to God or to my earthly benefactors? Surely my life has been crowned with loving-kindness and tender mercies! Who could have thought, when I was left a poor, destitute, ignorant orphan, that I should ever live to be provided for in this manner? I may well say, that when father and mother forsook me, then the Lord took me up, and gave me favour in the eyes of those with whom I had to do. What shall I render unto the Lord for all his benefits? But let me not imagine that all these benefits are conferred on me merely for my own sake, or that I am surrounded with plenty only to live and enjoy it. Indeed, what enjoyment could there be in living to myself, even if there were no sin in doing so? No; let me endeavour to find some way, and let me pray the Lord to show me some way in which I may be of use to others. Lord, what wilt thou have me to do?”

While she was thus musing, the fire of diffusive benevolence kindled in her bosom, and several means and occasions of usefulness presented themselves to her mind. “ My earthly

benefactors," thought she, "though they have every thing they can wish for that this world can afford, are not above the need of prayers. Let me constantly pray for them, that the Lord may render a thousand fold into their bosoms for all the kindness they have shown to me. Let me pray that their hearts may be set above the possessions and pleasures of this world; that they may escape the snares to which their high condition exposes them; that they may consecrate their lives and their possessions to the service of God; that as that house has been for generations past one in which God was worshipped and served, so it may be for generations to come; that they may be the blessed of the Lord, and their offspring with them. I may also do them some good by endeavouring to instruct the young girls placed under me, that they may become faithful and useful servants; for, after all, however rich and great people may be, much of their comfort depends upon the conduct of their servants. In this way, too, I may be of use to the girls themselves, by teaching them those things which will enable them to get their living in a comfortable and respectable manner. I have enough to live upon, and more than enough for me. My wants are few, and let me satisfy them with moderation and frugality, that I may have something left to impart to them that need. It is true I am not obliged to work; but, thank God, I am able to work, and there is no pleasure in being idle. Let me earn what I can honestly and honourably; not to indulge

myself in extravagance or in selfish hoarding—I hope I have no inclination for either—but that I may help to support the many good societies for sending Bibles, tracts, and missionaries to teach the ignorant at home and abroad. O what a blessing has the gospel been to me! What claims has my Saviour on me! What a comfort and privilege is it to have this blessed Bible and a heart to enjoy it! O, I wish that all the world was as happy as I am! Well, I must not rest in idle wishes. Much is given to me, and much will be required of me. Lord, make me a faithful servant!”

Having read the hundred and third Psalm, and committed herself to the protection, care, and guidance of her heavenly Father, with whom she had long held sweet and holy intercourse, and seeking the pardon of all her sins through the atoning sacrifice of Christ, she retired to rest, with a heart full of gratitude to God and of benevolence to man.

Susan's benevolence was not that of idle schemes and speculations, but of active exertions. When she rose in the morning, she began to cast in her mind what good she could do that day, and it was not long before an opportunity presented itself. As she sat at her breakfast, a poor, feeble, emaciated man, leaning on a stick, and scarcely able to set one foot before the other, sat down on the step of the lodge to rest himself. His miserable appearance excited the compassion of the kind-hearted inmate of the dwelling. As she approached to inquire into his case, the poor man would have retreated,

fearing he was an intruder, not having been aware that the lodge was inhabited, but he was too feeble hastily to rise. In an instant Susan had resolved on fixing a rustic seat by the road side, where the feeble passengers might repose ; at the same moment her expressions of kindness encouraged the stranger to inform her, that he was slowly recovering from a long and severe attack of fever, and that the doctor ordered him to get abroad for the air. He was not forward in pleading poverty ; but a little conversation convinced her that he had not the means of satisfying the returning appetite which the air was calculated to excite. She begged him to take a slice of bread and butter and a little milk from her own breakfast, which he thankfully received, and in a few minutes passed on, refreshed by her kindness, and encouraged to repeat his walk and his repose the next morning. Meanwhile, Susan, or, as we should more properly call her, Mrs. Bennet, returned and finished her own meal, with the additional relish imparted by the exercise of kindness, and still intent on doing good. She had not yet entered on her rule over the dairy, but the dairy maid, who was about to marry away, invited her to walk round. In doing so, she made several observations and resolutions. In passing through the poultry-house, she observed, that some poultry having been trussed for the house, the heads and feet were thrown aside as if of no use. " Ah," thought she, " they would make a comfortable mess of broth for the poor sick man." A large quantity of good skimmed milk

was put in buckets, together with the butter-milk, for the piggery; and she inquired if none was sold or given to the poor. The dairy maid replied, that she had never thought of doing such a thing; there would be no end of trouble if the poor were encouraged to fetch it. "Well," thought Mrs. Bennet, "the family like to have dairy-fed pork and bacon, and they have a right to have it, but there is more milk there than is required for the pigs they keep, and I am sure master and mistress would not be against doing good to their fellow-creatures. A quart or two of skim-milk would be of great service in a poor family; and as to the trouble, I'm sure it would not become me to think much of the trouble, while I remember the time when I and my poor brothers would have been very glad of such a thing. Besides, we must endeavour to teach them not to be troublesome." She forbore saying any thing that might seem like interference, but secretly resolved upon making the effort.

By the time she returned from her walk, the squire and his lady looked in, to inquire how she liked her new habitation, when she took the opportunity of asking their approbation of her schemes. They readily consented to her doing all she pleased. She next expressed a wish, as the lady had left the choice of a dairy maid with her, that she might have a young girl who had never been out to service, in order to her being useful in training up such a girl for a decent servant. "By all means, Susan," replied the squire; "if you are willing to take the trouble

of teaching servant apprentices, you will certainly be rendering a service to the community; and, by securing to yourself plenty of employment, you will avert the danger which I know you dread above all things, that of getting into mischief for want of work. We must only bargain with you, that you do not wear yourself out before your time, but make the girls work as well as yourself; and if they do not mind what you say, discharge them." "If," added the lady, "you should, on the other hand, find a teachable and deserving girl, I shall always be glad, when a vacancy occurs, to take into the house one of your teaching and recommending." "I should be glad, Ma'am, if it quite meets your approbation, to take one of my own nieces. My brother William has a strong bustling lass about fifteen, and Thomas has one rather older. I could manage with either of them, and should be glad to do them a good turn, but I would not name the matter to them till I had asked your permission." "Please yourself," replied the lady, "and you will be sure to please us; but I should have thought that your brothers would have been above sending their girls to service." "I hope, Ma'am, they have too much good sense for that; for what is better than a good service? I am sure I have reason to say so;—or what fits a girl to be active and useful in future life more than a thorough knowledge of household business?" "I doubt not there is great truth in what you say; but most people foolishly seem to think it a degradation, and are inclined to put their children to any trade in preference.

I wish you may succeed in convincing them of their mistake, and thus of increasing the number of respectable servants, of which there is always a want; though we have no reason to complain."

Thus fully authorized to pursue her own methods, Aunt Susan made the proposal to her eldest brother and his wife, on behalf of their daughter Jane. It was thankfully accepted by both the parents, and the girl, in the course of a few days, entered on her duties. Aunt Susan's instructions to her niece Jane, and several other nieces who in succession filled the place, or who came to seek her counsel in getting a situation elsewhere, will form the substance of the following pages. For the present, we shall only give an outline of daily employments when things were settled in their regular course.

"Early rising" was one of Aunt Susan's favourite mottos, as it is of most people who enjoy health and activity to any thing like old age. A good dairy-woman, and, in fact, any good servant, must be up at five o'clock in summer and six in winter. This she both practised and enforced on her nieces. While the maid was gone to milk the cows and open the dairy, the lodge door was shut, and Aunt Susan was enjoying the stillness and freshness of the morning with her Bible and her God. Ah, those who have never tried can have no idea how much of holy tranquillity and energy of spirit for meeting the cares, the duties, and vexations of the day, is acquired by the habit of spending its opening moments in sacred retirement. Those who know its value, will never fail

to rise a little earlier than their business requires, in order to secure time for its enjoyment.*

On churning days, Mrs. Bennet lights her own fire, sets on the kettle, and sweeps her downstairs rooms; but on other days this is the girl's business, and Mrs. Bennet is kindly particular in making her do it well. She often says, "There is no reason why my floors and my furniture should not be as clean and bright as the drawing room at the Hall; and if there is no other reason why they should, this is quite enough, that you may learn to do things properly." Her next business is to attend to the dairy, to see that the vessels are all kept perfectly clean, that the cream is skimmed without waste, and every thing turned to the best advantage. In this department, she soon found that, by good management, six or eight quarts of skimmed milk might be spared morning and evening, which poor families would be glad to buy at a penny a quart, and plenty remain for the use of the pigs. In doing this, Mrs. Bennet had no intention of making a gain, but she knew that poor families are often distressed for want of

* It is related of the excellent Colonel Gardiner, that he used constantly to rise at four in the morning, and to spend his time till six in the exercises of devotion, reading, meditation, and prayer. If at any time he was obliged to go out before six in the morning, he rose proportionably earlier; so that when a journey or a march has obliged him to be on horseback at four, he would be at his devotions at furthest by two. O for more of such a spirit! then we should be as princes with God, and should prevail.—Gen. xxxii. 28.

milk, which many farmers' wives and gentlemen's dairy maids will not take the trouble to sell, but give the whole to the pigs; and she knew too, that it was doing them more good to sell it than to give it to them. Accordingly, when she came to reckon with her lady for the dairy produce, she entered the money received for skim-milk; but the lady insisted that, if she chose to take the trouble of selling it, she should have all the profit, to dispose of to cases of need; for that if the dairy yielded plenty of milk, cream, butter, and cream cheese for the family consumption, with offal for the poultry and pigs, she desired no more. "Well, then," thought Mrs. Bennet, "this is a new trust committed to me. I do not need it for myself, and I am bound in duty to make the best use I can of it for others." It soon occurred to her that her nice little oven would bake a pudding without any additional firing, and that a part of the milk money would be well spent in purchasing rice. Two quarts of skim-milk and half a pound of rice, with one minute to set it in the oven, one to turn it when half done, and one to take it out, would afford an excellent meal to a hungry family at a very small expense.

Having fed the poultry, and given orders for killing and trussing such as are wanted for the table, she takes care that the heads and feet are not thrown into the hog tub, but nicely cleaned for some poor neighbour, who is sick or lying in. These are among her every day cares and bounties, and it is astonishing how much good is thus done with what many people carelessly throw away.

The girls are sometimes vexed with her particular ways and strictness in watching that nothing is wasted ; but she generally brings them round to her ways of thinking, and when they see how much she is beloved and respected as a common benefactor, they generally resolve that, wherever they go they will endeavour to turn things to good account, as she does.

Then there is the garden : with the exception of a few days' work in digging and manuring, in spring and autumn, she manages it entirely herself, and keeps it in the nicest order. As the squire sometimes observes, "Why, Mrs. Bennet, every thing thrives in your garden except weeds." Mrs. Bennet knows very well that the weeds are ready enough to thrive if they could but get leave, and if she did not go round daily, and pull them up as fast as they appear, they would soon overspread her garden, and nothing else would thrive ; and she fails not to remember, that so it is with her heart. Pride and worldly-mindedness, and many other evils, are ready to spring up and choke the gracious plants of faith, love, humility, benevolence, and heavenly-mindedness. Constant care and constant prayer are requisite to keep the heart in any thing like order, and even then it will not be holy and fruitful as we could wish it, while we remain in this imperfect state. The produce of Mrs. Bennet's garden is considerably more than she requires for her own use. This gives her another opportunity of exercising her kind disposition. She has often a present of fruit or choice vegetables for some friends who have no garden, or she invites their children to

come and feast in her garden. She has always a good store of herbs carefully dried, which are often useful in winter, or in case of illness. Then, when flowers are in season, she gathers a few nosegays twice a week, which are sold in the neighbouring town, and the produce is applied to the clothing or schooling of a poor child. Thus she has the pleasure not only of seeing her plants spring, and grow, and blossom, but also bear valuable fruit. Who can tell what a blessing education may prove to a poor child? and yet more than one instance might be mentioned of children who would never have had education if such people as Mrs. Bennet had let their gardens run wild, or had only been careful just to supply their own wants.

Well, then, there are her own little domestic matters to attend to, her own clothes to make and mend, and wash and iron, which must be attended to some time or other, or herself and her home never could present such a picture of neatness as they do. Then she has generally some work in hand of making up garments of flannel or calico, which she has purchased with her milk money; and she has some sick person or two to visit; for who so famous as good Susan Bennet for dressing a blister, or binding up a wound, or smoothing a sick bed, or whispering a few good words of Scripture or of prayer, just enough to refresh the spirit without wearying the attention? Then she wants an hour or two to read for her own refreshment and edification; and when dusk comes, or candle-light, she has her bit of knitting to do—a pair

of stockings for herself, or of shoes for some barefooted baby, or of muffatees for some feeble, withered, rheumatic neighbour; and then, as regular as the night comes, the Lodge clock strikes nine, and the Hall clock strikes nine, and out goes the old lady's candle. Her day has been employed in a succession of little things; but "greatness consists not in doing great things, but in doing little things with a great mind;" and her little round of daily duties is fulfilled in a spirit somewhat akin to that which brought the blessed Redeemer from heaven to earth, even that of promoting "glory to God in the highest, on earth peace, good will to men."



CHAPTER II.

AUNT SUSAN AND HER NIECE JANE.—CONVERSATION
ABOUT DOMESTIC SERVICE.

JANE BENNET was the third child and the eldest girl of a numerous family. Her mother sometimes lamented that her two eldest were boys, seeing they were not of half so much use in a family; but a sister of hers, a dress-maker in the next town, who sometimes paid them a visit, congratulated Jane that she was not the eldest; "for," said she, "when the eldest of a family is a girl, she is sure to be slaved to death in nursing the little ones." "Don't say so, sister," replied Mrs. Bennet, "for though I was the eldest girl, and have often nursed you, I never

was slaved to death; but, on the other hand, since I have had a family of my own I have often been glad that mother made me work betimes, and I would not wish to do worse by Jenny than my mother did by me. She shall work at home as far as she is able, till she is fit to work abroad."

"Why surely, sister, you don't think of sending Jane to service! Such a steady husband as yours is, and such a good business, you have every chance of bringing her up as a young lady."

"A young lady, indeed! I wonder how she is to get the education to behave as a young lady, or the means to support it! Sure enough her father is steady and industrious, and by the blessing of God our business does prosper so far, that though there are nine of them, we have always something for their mouths and their backs; and that is no small mercy. Then, what with the Sunday school and what with a little teaching on week evenings, they pick up learning enough to fit them to fill their own station in life, and I am sure I have no wish to set them above it. There is nothing I wish for Jenny beyond a good service in a respectable family, and I am happy to think her father is of the same mind. Suppose we should attempt to bring them up as young ladies, and be taken from them, what would become of a poor helpless set of things that had only learnt airs unbecoming their station?"

"Station—station, indeed! I hate to hear so much about station. Every girl has a right to as high a station as she can get. People do

not pay so much regard to that now-a-days as they did when you were young. Why, every body that has got a genteel gown and bonnet is reckoned a young lady: I reckon myself one, I can tell you; and why should not your Jane and Mary do the same instead of drudging about other people's work, and being reckoned no better than a common servant? I am sure I should be glad to help them forward in life; and as Jane is handy with her needle, I should have no objection to take her home with me, and teach her the business; and when we have altered the make of her dresses, and curled her hair, you would not yourself know her from a young lady."

"I thank you kindly for your offer, sister; but I cannot think of sparing Jenny at present. I must have her services at home till Mary is strong enough to help me in the work of the house, and to nurse the little ones; and then I shall be glad to let Jane go out to service; but, as I said before, I have no wish to make her a young lady's ape; and I think it would be more for her health and real advantage to be among stirring household work than to sit so close at her needle as you know you are often obliged to do."

"Why, we do sometimes work very late on a saturday night, to be sure; but then we have all sunday to rest ourselves and take a little recreation, and on other nights we do not work beyond ten o'clock, unless we happen to be making up dresses for any particular occasion; and when I am obliged to keep my young women

late, I always give them a glass of something comfortable, which is more than many do."

"O, sister, you make me tremble to think of my Jane being exposed to such a temptation. She has never learnt to drink any thing stronger than water or milk at home, and whatever her gains might be, it is not my wish that she should be in any employment where she would be kept at work till uncertain hours, or where she might get a habit of taking any thing strong, and fancying it gave her strength and spirits for working unseasonably. No; let her rise early in the morning, and work hard all day; but let her know when her work is done, and go to rest at a reasonable hour; and let her be as ready to rise on a sabbath morning, and enjoy the service of God, as she is on a week day to do her regular work. Most servants in steady respectable families have the opportunity of doing this, and that is the lot I should choose for my girls. Who, I would ask, has done better than my husband's sister, the squire's housekeeper, and she went at first as a poor kitchen girl?"

"Ah, it is not every one that has such luck as Susan Bennet. Some that go out kitchen girls at first, get no higher all their days, or marry a poor labouring man, and go out to washing and charing. It is well enough to be housekeeper in a great family; but that is not the lot of every servant."

"True, sister; neither is it at all desirable. I don't look upon sister Susan's prosperity and comfort as confined to her filling so high a station in service; her fidelity and worth would have

conferred honour on any station, and under the blessing of God, secured happiness to herself. There are some few people in the world, and sister Susan is one of them, who are like a cat: throw her where you will, puss is sure to come upon her legs; and I think this is generally the case with faithful, discreet, industrious servants. In whatever situation they may be placed, their worth is almost sure to be found out and rewarded. I think of two at this moment among my own acquaintance, who, though they never took a higher service than that of a tradesman's family, have been as much respected as Susan Bennet, and are now as well to do in the world. One of them is Nurse Brown. She went out at first as daily nurse-girl in a very plain family; but she always had a notion of improving herself, and was not only steady and trusty in her conduct, but also neat in her appearance, and remarkably civil and modest in her manners. This in time recommended her to a higher place. She was taken as nurse-maid in the family of Mr. Fox, the tanner. There she lived for several years, and brought up five or six children. During this time she got much experience and knowledge, by constantly observing the directions and practices of her mistress, and those of the doctors in case of illness. In course of time she married away in great credit and respectability, having laid by a few pounds towards decently furnishing her habitation, and also receiving many useful presents from the family and their friends, by whom she was highly esteemed, and who still often desired her assistance

in case of illness. She had great trials in the married life, for her husband fell into a consumption, and for a year or more was almost entirely dependent on her exertions for support, as well as on her skill and tenderness for comfort. He left her a young widow with three sickly children, one of whom died soon after the father. The other two, by the blessing of God on her care and attention, were reared, contrary to the expectation of all who saw them in infancy. That must have been a struggling time for her, poor thing; but by close application to needlework, and getting up fine linen, and occasionally assisting in families where her worth was known, she managed to bring up her children respectably, and give them a decent education. At an early age her girl was sent out to service, and her boy put apprentice, and then she took regularly to going out as a monthly nurse, an employment for which she was well qualified, and in which she has been very successful. The families in which she has served know her worth, and are sure to recommend her to their friends; and the medical gentlemen are anxious to secure her services for their patients, her intelligence and punctual attention to their directions having gained their confidence and recommendation, while they often have to complain that their best endeavours are thwarted by ignorant, self-willed, and self-conceited nurses. She has prospered so well in her employment, as to be able to set up her son in business, and there is no doubt she has a good store laid by to make her comfortable in old age. The other person I was

thinking of is Mrs. Reynolds, whose husband keeps the great upholsterer's shop in the High street."

"Why you don't mean to say that she was ever a servant?"

"Yes, indeed, I do; I quite well remember her living as maid of all work in two tradesmen's families; and afterwards she was for several years housemaid to a widow lady and her daughters."

"Did she live servant with Mr. Reynolds, and so get married to a master tradesman? for sometimes girls do get such good luck as that."

"No such thing. It is very seldom a match of that kind answers where the persons have been brought up in such different lines of life from each other, and especially where they have stood in the relation of master and servant. No; when the connexion was formed, Mr. Reynolds was no more than a journeyman; but clever, industrious, steady, and saving. Ann was the same, and they were prudent enough to wait till they had each saved a little money to begin with. They took a very small house at first, and Reynolds still remained as journeyman with his master; his wife also employing what time she could spare from her family in upholstery work, at which she was very handy. By industriously employing his leisure hours, Reynolds made several articles of furniture, of which he disposed to good advantage, and at length thought of beginning business in a little way for himself; but his master, who knew his value, determined to make it worth his while to remain in his

service, and allowed him to throw his little capital into the business. Some time after this, the master removed to a wholesale concern in London, and had sufficient confidence in his old and trusty servant to make him an offer of the business here, allowing him to pay for the stock by moderate instalments, which he punctually fulfilled, and is now one of the most flourishing tradesmen in the place; but in all probability this would never have been the case unless his wife had been an industrious managing woman; and, without intending any offence to you, sister, I can't help thinking such a tradesman's wife is much more likely to be trained in respectable domestic service than in any of the employments which are so commonly chosen as more genteel and less laborious. Perhaps you may recollect an instance, but I do not, of a milliner or dress-maker, wholly unacquainted, as most of them are, with domestic duties, becoming as valuable a wife and mother as Mrs. Reynolds, or as prompt and persevering if left to her own resources and exertions as Nurse Brown. Indeed in a general way I should think such characters are not only to be chiefly found among those who have been used from their childhood to domestic habits and employments, but more likely among those who have lived in respectable plain families, than among those who have lived in great houses, where there are many more temptations to indolence, extravagance, and gay company."

Rather more of this conversation than Mrs. Bennet was aware had fallen on the ears of her two girls. It awakened frequent conversations

between themselves on the comparative desirableness of domestic service, and other female employments. The arguments which they had caught up from their mother and aunt were discussed, and the conclusion generally was, "I will go and live with aunt Harriet, and learn to be a lady,"—"And I will go and live with Aunt Susan, and learn to be a housekeeper."

It was about a year afterwards that Aunt Susan was settled at the Lodge, and that Jane attained the summit of her ambition in being permitted to live with her. Mary, who was three years younger, felt somewhat differently on being promoted to the post of labour and care in the family that Jane had vacated. It was rather an interference with her views. She hoped that her Aunt Harriet might want an apprentice, and that she might soon be considered old enough to be admitted, and that her mother, notwithstanding all the objections she had expressed, might be induced to permit her to go. She saw plainly that it was in vain to hope for the fulfilment of her projects at present. She could not be spared from home until Sarah, the next girl, was old enough to take her place, and that was a long, long while to look forward to. Happily for Mary, her aunt Harriet did not pay them a visit that summer to renew the impression on her mind, which gradually wore off, and she settled down pretty contentedly to her duties, only now and then indulging a wish that something might turn up to better her situation, as she fancied a change might do.

As to Jane, she was an industrious stirring

girl, and had been taught by her mother to do things in a clean thorough way at home, so she generally gave satisfaction ; still there was plenty of room for her aunt's instructions, especially when she was rubbing any slender article of furniture, she was apt to forget that it would not bear as heavy pressure as the solid wooden articles at home. When giving her directions, her aunt would sometimes say, " I wish to make you do the thing properly, not only because I like to see it done so myself, but when you go into regular service you will find a great variety of valuable furniture, which you might soon injure if you set about to clean it in an improper way." These remarks generally excited a thoughtful look in Jane, but she said nothing ; till one evening when they were sitting quietly at work, aunt Susan at her knitting, and Jane altering for her sister Sarah a frock which she had outgrown, aunt Susan made a remark which led to the following conversation :—

Jane. You are often saying, aunt, when I go to regular service I shall have to do so and so ; if you do not want to part with me, I am sure I do not want to go. I cannot be more comfortable than I am with you.

Aunt. Perhaps not, Jane ; yet it might be much more for your good that you should be elsewhere. To be sure I have a little of every thing, enough to give you a notion of doing most kinds of work ; but in a larger house you would have more practice : besides, when I have given you a year's instruction, it will be time for me to think of doing good to some one else. I must

endeavour to get you a situation, and take one of your cousins, or your sister, to bring them on a little.

Jane. That is quite right and very kind of you, aunt, and I do not wish to hinder them of any good ; but I shall never be so happy myself when I go to live with, and wait upon, people that I care nothing about ; and when I shall be treated as something beneath them.

Aunt. Do you know what letters spell that, Jane ?

Jane. I dare say you mean that it is pride, and perhaps it is ; but indeed, aunt, I can't think it pleasant to work and toil for strangers, and to be looked upon as beneath them.

Aunt. What do you mean by *beneath* and *above* ?

Jane. Beneath is — I don't very well know — but I mean — like — being put upon and scorned.

Aunt. I don't think you do very well know ; shall I try to explain it to you ?

Jane. I wish you would, aunt ; for I am sure if ever I leave you to live among strangers, they will never take the trouble of doing it.

Aunt. Well then, in the first place there is a very important sense in which all mankind are upon a level ; or in a state of equality. We are all the creatures of God, we have all one common nature, we are all subject to the same passions and infirmities, and must all stand in judgment before God. “ The rich and the poor meet together ; the Lord is the Maker of them all,” — and “ he is no respecter of persons.”

Then not only are all mankind on a level as the creatures of God, but they are all on a level as sinful creatures. “*All* have sinned and come short of the glory of God,” and “judgment has passed upon all to condemnation.” But then “God has so loved the world that he has given his only begotten Son, that *whosoever* believeth on Him should not perish but have everlasting life,” and here we are upon a level again. God has not commanded that the gospel should be preached only to the *rich*, and noble, and learned. But He has commanded that the gospel should be preached to *every creature*, and has declared that *whosoever* believes in the Lord Jesus Christ shall be saved. A king cannot be saved in any other way, and in that way the poorest beggar may be saved. Besides this, all are regarded, in the sight of God, by their *conduct*, not by their outward condition. He is “no respecter of persons;” he is as much pleased with a good servant as with a good judge or a good king. He does not honour people for having fine clothes or carriages, or for being able to write poems, or to fight great battles. But the men and women who do what they ought to do in their station, those are the ones that God thinks high and honourable; and it makes no difference what their station is. Now, upon the ground of this equality, all men have equal claims upon one another: every person living is bound to speak the truth to all, to be honest and just in his dealings to all, to be compassionate to those who suffer, and grateful to those from whom he receives kindness, and to wish well and do good to all mankind, as far as it comes within

his power; and what every one is bound to do to others, every one has a right to expect from others. The highest person living has no right to exercise scorn or oppression towards the lowest; and a good person has no disposition to do it.

Jane. But, aunt, if God has made all people alike, how is it that some are rich and others poor? Some have to do every thing for themselves, and some are obliged to work for others; while great gentlefolks have as many servants as they please, to order about, and make them work for them; or, as you say, that they are in different stations in life. I remember hearing aunt Harriet say to my mother that she did not like that word *station*.

Aunt. It is a good word, nevertheless, because it expresses what we mean. I suppose you never saw a manufactory?

Jane. O yes, aunt, that I did. Don't you remember when the old squire wanted father to go over to Manchester, on some business for him, and he lent him his tilted cart, and gave him leave to take his wife and children for a holiday; and father and mother and the four biggest of us went, and neighbour Morris staid at our house, and took care of the little ones; and —

Aunt. Yes, I remember it. Well, what did you see?

Jane. Mother's cousin took us all over the cotton factory, where he worked. O, it was such a large place; rooms above one another, and all full of people, helping to make the calico.

Aunt. Were they all doing the same kind of work ?

Jane. O no ; there was such a bustle, and dust, and noise of the wheels, that I can hardly tell what I did see : but some were picking it clean, and some were winding on the bobbins ; some were spinning, and some were weaving ; and some only minded when the wheels were to be stopped, or set a-going, or when the stuff was to be cut off.

Aunt. These people then had different stations in the factory ; and if, instead of each doing the part that the master commanded, they had been determined all to be in the same *station* and do the same thing, there could never have been a piece of calico made. Now, as the factories are built to have some particular thing made or done in them, just so God has made this world, and there is something to be done in it, and the Bible tells us what that is. God would show us and all his creatures how good, and just, and merciful he is. He would have this done by sending the gospel of his Son, Jesus Christ, all over the world, and teaching every one how to read and obey it. This is what God would have done in this world.

Now, how does he get it done ? Just as the manufacturer gets the linen made ; he sets people to do it for him. God could have his work finished by only saying the word ; but that is not the way he chooses. He has ordered the men, women, and children in this world to work for him. All persons are God's work-people. They are like factory people. Do you understand me ?

“ Yes,” said Jane ; “ go on, if you please.”

Aunt. Now, in the factory all have different things to do. In the linen factory, some would be hacklers, some winders, some spinners, some weavers, some bleachers, and some dressers and finishers. So in this world some are rulers, some judges, some preachers, some merchants, some mechanics, some parents, some children, some labourers, some domestics, and so on. All are, or ought to be, helping to do God’s work ; but they have their different parts of it, different kinds of business to attend to, or different stations. You have been all your days in the station of a daughter at home, now you are likely to be in the station of a servant. I suppose by this time you understand what I mean by your station ?

“ I believe I do,” said Jane, hesitatingly.

Aunt. I will try another way to make it plain to you. You know, in the Bible, Abraham, and Noah, and Moses, and David, and Solomon, and Paul, and Peter, and all the great and good men, are called “ servants of God ?”

Jane. Yes ; the Bible seems to say that all people are the servants of God.

Aunt. Right ; that is what I was going to say. All men, women, and children are his servants. God is the Master over all. Now think what a great house, full of God’s servants, this world is.

Jane. Yes, indeed it is ; but what of that ?

Aunt. Why, as in a great house there are many servants, each of whom has his proper work to do, so God has fixed it in this great world. It is full of servants of his ; he has given each one his

or her own place, and his or her own work to do. Some are governors, some ministers, some merchants, some labourers, some parents, some children, some employers, and some servants, as I said before. You have had the place or station of a daughter at home, in future you are to take that of servant. If you had been cook in a gentleman's family, and were to change and take the place of chambermaid, you would have a different work to do, would you not?

"To be sure," said Jane.

Aunt. Then, now that you are changing your station in God's great household, you will have different things to attend to, or new duties. As a daughter, it was your duty to love and help your parents; as a servant, you will have other things that you ought to attend to.

"I see," said Jane, "I see it all now. And you say that God is as much pleased with a good servant as with a good king; that the station makes no difference in his eyes; and that all the real honour is in doing the duties of our own station. So there is nothing low or mean in being at service, you think. But," added she, thoughtfully, "after all, the station of a servant is a poor good-for-nothing station. For surely a girl that is working about the house all the time cannot be helping any body to do what God wants done. I mean she cannot be helping to spread the gospel and religion, or any such thing. Indeed I do not see that she can do any good at all."

Aunt. Wrong again; you are quite wrong about both those things. Mechanics, and bakers, and dress-makers, and house servants, when they

are hard at work at their trades, are all helping to get the religion of the Bible spread.

“How you talk now!” cried Jane, in surprise: “how can one that is baking bread, or making clothes, or cooking a dinner, be helping to teach men about God and religion?”

Aunt. Why, just in the same way that Dermot, the colour-grinder, helped his master to paint the beautiful pictures. Dermot took me once to the room with him. The gentleman was laying on the colours in a way none of us could do, I am sure. I could not make out how he did it. And all the time Dermot was grinding the lumps of paint into smooth powder, and mixing the oils, and making the canvass ready for him. Now what if there had been no one to do these things?

Jane. I suppose the painter must have left off painting, to do them himself.

Aunt. Just so; and that would have taken up about all his time, so that he could neither have painted himself nor taught his scholars, though he knew how so well; and so there would have been no pictures, or very few. Now—

“I know what you are going to say,” cried Jane, her face brightening up; “if there were no mechanics and no servants, then preachers and writers, and all such as have gained a good education, would have to get their own food and clothes, and do housework for themselves. And that would keep them busy all day long, and every day; so that they would not have time to preach and write books, and spread knowledge and religion, however fit and able they might be to do it; so there would be little or no good done.

Yes, I see that servants help to get the gospel taught, just as Dermot helped to get the pictures painted."

"Well done, Jane," exclaimed her aunt, with a smile, "you took the words right out of my mouth. And besides making time for others, a girl at service may do many things to cause her fellow-creatures to be religious and happy. If she is careful to follow the rules of the Bible in all her conduct to her employers and to her companions, they will notice it, and will see that her religion makes her what she should be; and that will be very likely to lead them to be religious too. And how much good may she do her fellow-servants by reading the Bible to them, and speaking to them of their duty, and telling them of their faults in a proper manner! In many situations she may do the same towards the children.

"I have heard the story of a pious nurse-maid whose prayers and efforts were very much blessed in this way. One night, when the little girls of whom she had the care were going to bed, she offered to read to them in the Bible. They let her do it because she wished it; for she was so faithful and so kind, that they would not disoblige her. Evening after evening she read to them, but they "cared for none of these things." At last she was taken ill, and she died in the house. During her last illness, she was full of peace and joy, because she trusted in her Saviour, and she had a hope of heaven and of everlasting happiness. Then the young people began to think that there must be something good in her religion.

They remembered the truths their nurse had so often read and talked about ; and soon, through the blessing of God, the greater part of the family became truly pious, and remarkable for living as christians ought to live.

“ There is still another way in which a good servant can often be of the greatest use and comfort to those she lives with : I mean by attending and helping the sick and dying. I think that the station of a servant is one in which a person may be very useful.”

Jane sat a moment, thinking.

“ Well, to be sure,” said she at last, “ how foolish and ignorant I was ! I thought I was just to work because I must do it for my living ; and that all I was to try for, was to get as much wages, and do as little work as ever I could. Now I see, that in going to service I am taking one of the places or stations under God in this world ; that I am going to take part of his work, and a part too that must be done by somebody or other. And what I am to try to do is, to please God by doing as I ought to do in that station, and by using all the opportunities it gives me of doing good to those around me. But, dear aunt,” added she, “ I do not know rightly what I ought to do as a servant. What are the duties of my station ? How can I find out ?”

Aunt. Read your Bible, and pray God to show you, and to help you.

Jane. But how is it that people know what place God would have them fill ? If we are all servants, one has no right to fix what another shall be, have they, aunt ?

Aunt. It is very plain that God has intended that persons should fill different stations in society, by the different capacities with which he has endowed them, as well as the different circumstances in which he has placed them. If it were possible for all mankind to be placed upon the same level in outward circumstances,—I mean if all had just an equal proportion of riches, and equal opportunities of gaining knowledge—in less than a month there would arise a perceptible difference. Some persons have great strength and agility of body, and some great quickness of understanding, ingenuity of invention, strength of judgment and capacity of memory, of which others are comparatively destitute. These higher powers fit the possessors for higher pursuits and more successful enterprise. They would be able and inclined to do what others could not do, and others would be obliged to pay them for helping them. Then, though some persons can do much more than others, and of a higher kind than others, no one person can do every thing. The highest share of natural abilities will not enable any one by his own personal labours, without the help of others, to provide himself with the comforts or even the necessaries of life.

Jane. Do you think not, aunt? I have often heard my father and mother say that we had need be industrious, for we have nothing to look to but our own labour.

Aunt. True, Jane; and yet your labour enables you to avail yourself of the help of others, and their help furnishes you with what your own

labour alone could not procure. Did you make these new shoes of yours, that you brought home the other day?

Jane. No, aunt; I don't know how to make shoes. I bought them of Mr. Dobson, the shoemaker.

Aunt. Why did Mr. Dobson let you have them?

Jane. Because I paid him for them.

Aunt. Where did you get the money?

Jane. It was what you gave me, aunt, when you paid me a quarter's wages.

Aunt. You see, then, that your labour in milking the cows and churning the butter earned money of me, or rather of my lady; and Dobson's labour in making the shoes earned money of you; perhaps he paid that money to a baker for some bread, or a tailor for making him a garment: thus you see that one helps many, and many help one. But suppose people could not, or would not, do these things for one another, would it be possible for one person to make his own bread, and kill his own meat, and build his own house, and make his own shoes, and tan his own leather, and weave his own cloth, and—

Jane. O no, no, aunt; quite impossible! I see it is quite necessary that there should be different stations.

Aunt. Besides, this inequality of condition calls into exercise and trial many excellent virtues and graces. That makes me think, Jane,—how did you find poor Mr. Reeves this morning?

Jane. Very poorly, aunt. He had passed a very painful night; but he seemed so patient, it

was quite a pleasure to hear him speak, and he was so thankful for what you sent him ! He said he could take a little of the broth himself, and that his poor wife and children would make a rare feast of the rice pudding. He prayed that God would reward you for all your goodness.

Aunt. Well, you see then that if he had not been in poverty and suffering, he would have had no opportunity of exercising patience and resignation ; neither should we have had the opportunity of showing him kindness, and relieving his necessities.

Jane. Indeed, that is very true, aunt. But yet, though I can see why it should please God to place persons in different circumstances, I don't quite see why one should have a right to command another.

Aunt. Do you remember when your father's workshop was on fire ? How was it that the fire was prevented spreading, and so much of the property was saved ?

Jane. It was through the kindness of Mr. Roberts, the coal merchant, who happened to be passing by when the fire broke out.

Aunt. Did he put it out himself ?

Jane. No, not altogether so ; but he told all the rest of the people what to do. There was such a crowd round the house in two or three minutes ! and he made the women and children go away ; for he said they would only hinder the men, and endanger themselves. Then he set some to fetch water, and some to clear away the goods ; and instead of letting them run backwards and forwards against one another, he made them stand

in rows, and hand the buckets to one another. Father has often said, that if it had not been for his clever management, under the blessing of God, we should not have had a house to shelter us nor a bed to lie on, and perhaps the whole row might have been burnt down.

Aunt. But what *right* had Mr. Roberts to order all those men? and why did they do as he bade them?

Jane. Because they all wanted to help to get the fire out, and they saw that he understood the best way of doing it.

Aunt. Very true, Jane. If the abilities of one man qualify him to take the direction of others, and he is willing to undertake it for mutual benefit, they must submit to his directions. If the wise is to teach the ignorant, the learner must pay attention and regard; if the rich is to contribute to the support of the poor, in consideration of labour to be performed, the poor must render such service as is reasonably required. If the strong is to support the feeble, and protect the weak, it must be by the exercise of power, which they do not possess, but to which they must submit, and on which they must rely. But the conduct of Mr. Roberts, at the time of the fire, is an instance of the ascendancy which strong minds naturally assume over weak ones in moments of danger or emergency: superior abilities or more abundant possessions do not give one man a right to exercise authority and command the service of others. Authority and obedience are either founded in natural relation, or in voluntary agreement entered into with a view

to mutual benefit. Your parents have a natural authority over you because you are their child; and obedience is your bounden duty. But a stranger has no such right. Every person has a right to dispose of himself, in all the concerns of life, as he pleases, provided he does no injury to others. No person can justly command the service of another against his consent, merely because he is rich, and has the means of paying for it; nor can any one, because he is poor, force his services on the rich. But as society is constituted, there are always persons who have more than they want for the bare supply of themselves and their families in food, clothing, and habitation, and who choose to spend a part of it in getting other persons to work for them and wait upon them; and there are always persons who have not so much as they want, and who are glad to work for or wait upon other persons who are willing in return to give them food, clothing, and habitation, or the means of procuring them. A servant sells her time and labour just as much as a grocer sells tea and sugar. I have no right to go to a person and say, "I know that you have plenty of tea and sugar; and as I want some, and have plenty of money to pay for it, I insist upon your selling me what I want." But if a person keeps a grocer's shop, and I go to him and ask the price of a pound of tea and the price of a pound of sugar, and I agree to pay him that money for them, he is glad to give me the tea and sugar, and I am bound to give him the money."

So, if a master or mistress engages to give a

girl living and wages for the performance of certain services, and the girl agrees to render those services for the sake of living and wages, they are both mutually bound by the agreement; the master or mistress has a right to command the services of the girl, and she is bound to yield obedience to them; but at the same time she has a right to expect and claim the promised reward. Now is there any thing degrading in all this? or any thing that should lead masters and mistresses to scorn their servants, or servants to look with envy upon their masters and mistresses?

Jane. No, aunt, I don't see that there is; but yet I suppose masters and mistresses are much happier than servants; and that all people, if they could have their choice, would rather give orders than take them.

Aunt. I suppose that most people would prefer it, but this proves nothing as to happiness. There is many a happy servant to an unhappy master or mistress. Your remark brings to my recollection an instance of a young person expressing a very different opinion. A minister asked his three sons, who were at home for the holidays, what trade they should like, that he might be looking out for an opening against they left school. One said he should like to be a doctor; the second said he should like to be a lawyer; but the youngest said he should rather be Squire B.'s footman than any thing else he could think of; and in case John H. should marry away, he hoped that Mr. B. might be inclined to take him. His father smiled at the boy's simplicity, and asked the reason of his choice. He very

wisely replied, "Because all his wants are well supplied without any care, and he is always treated with kindness, and has opportunities of enjoying his sabbaths, and means of improving his mind; and I know very few people so well off."

As to your supposing that masters and mistresses must needs be much happier than their servants, I think you are quite mistaken there. Outward inequalities of condition, while they conduce to the general good, do not interfere with the happiness of individuals half so much as might be supposed. A good servant who retires to rest at night with a consciousness of having endeavoured faithfully to discharge the duties of her station, enjoys the pleasure of a good conscience, and the approbation of God; and a good master or mistress can enjoy no more. "Well done, good and faithful servant!" was said to him who had two talents, as well as to him who had five; and would have been said to him who had only one, if he had improved it instead of burying it. Then a sense of mutual dependence tends to produce mutual good feeling, and the exercise of many friendly offices from which much happiness arises. Suppose you, Jane, when you go to regular service, should accustom yourself to think (as you do now towards me)—"I will set such-and-such things ready; master likes to find them when he comes in tired." "I will get up a little nice dish of so-and-so; perhaps mistress may relish it for her supper." "I will take care of such-and-such things; they will please the children." Then suppose your master and mistress

should be inclined to say, "Jane is a good girl: she has our interest and comfort at heart; we must contrive some way of rewarding her. We will grant her such-and-such an indulgence;" and the little children should say, "We like kind Jane; we will not make a dirt to vex her, for she always tries to please us." Would not these good feelings tend to make you all happy together? and if they were exercised day after day for a considerable length of time, do you not think that there would subsist a cordial and lasting attachment, and that you would reckon your master and mistress as real friends?

Jane. Yes, indeed, aunt; that would be very pleasant.

Aunt. Then it is no small matter, as Master Joseph E. observed, to have all one's wants "well provided for without care." If a servant has more bodily labour and fatigue, she has less care and anxiety to disturb her peace. Perhaps, while she is fast asleep, her master and mistress are anxiously contriving how the rent is to be paid, or how the business is to be carried on, and the family provided for. A servant has but a few pounds a year; but then—she is pretty certain of having it without any drawback; and as her wants are few, if she is frugal, she has generally enough to meet them. But though her master perhaps gets many hundreds of pounds in a year, he has such large expenses to meet, and sometimes such heavy losses, that he is often afraid he shall not have enough to make both ends meet.

Jane. I know a little of that; for I remember father came home one day and said that a

man had failed, more than twenty pounds in his debt, and he did not think he should get ten shillings of the money; and father and mother did fret about it so, for fear they should not have enough to pay their way. Mother was going to have a new cloak, and she was obliged to do without it.

Aunt. And people in an extensive way of business sometimes lose hundreds or even thousands of pounds at a stroke. Think what anxiety must be upon their minds, of which their servants know nothing!

Jane. Yes, indeed there must. I think I shall not again envy those who are in a higher station, but endeavour to be contented with my own.

Aunt. That is right, Jane; and then you will be sure to be happy. Then there is one most important thing that should never be lost sight of. The greatest happiness of this life consists in an advancing preparation for, and looking forward to a better. Now this happiness is just as much the portion of the believer in Christ, in a humble station, as in an exalted one. If we do not repent of sin, and believe in Christ, we must be strangers to real happiness, whatever be our outward condition. If we are humble believers, and live a life of communion with God, and are constantly endeavouring by the assistance of the Holy Spirit to break off whatever is sinful and offensive to God, and to cultivate whatever he approves, then we shall find that all the circumstances through which we pass are ordered as the wise and kind discipline of our heavenly

Father, to make us every day more and more fit to dwell in his presence, and more and more happy in the prospect of it:

To dwell with God, to feel his love,
Is the full heaven enjoy'd above ;
And the sweet expectation now,
Is the young dawn of heaven below.

But we have had a long chat this evening ; it is high time to put away the work, and reach out the bread and cheese. I hope you are convinced that there is no degradation or wretchedness in being a servant. Another evening, we will talk about the duties of a servant.

CHAPTER III.

CONVERSATION ON THE DUTIES AND QUALIFICATIONS OF DOMESTIC SERVANTS.

JANE had thought with more complacency of engaging in a regular service since the above conversation with her aunt. She justly considered, that though she was very comfortable with her aunt, she could not have the opportunity of extending her knowledge, or getting forward in life, that she might have among strangers ; and she began to think it very possible that she might be treated with kindness, and gain the regard of persons who were not her relations, and who were in a different station in life. As she was on the whole a well-inclined girl, she began to think what would be necessary to fit her for the discharge of her duties in a station of service whenever she might be called to enter upon it.

Accordingly, one day, as she was sewing with her aunt, she turned the conversation that way, and inquired — “What will be my particular duties when I go to service?”

Aunt. The first duty is *Obedience*. To this you bind yourself by the agreement on which you enter; and to this you are especially urged by the principles and commands of the gospel. Four times in the Epistles of the Apostles the duties of servants to their employers are pointed out;* and in each instance obedience is the first mentioned. This duty includes submission to their authority; attention to their orders; and a prompt performance of their commands.

Jane. Say that again, if you please, aunt, that I may endeavour to remember it.

Aunt. Well, then: in the first place, you are to *submit to their authority*, and not to set up your self-will in opposition to theirs. For example: if a master or mistress should say to you, “It is the rule of our house to have the back door shut at dusk, and whoever comes afterwards must be answered at the front door;” if a servant presumes to say or think, “It is a great deal more trouble to answer the front door than the back, and there is no reason for having it shut so early, I shall leave it open a little later,” — this is an act of disobedience, a violation of her engagement with her employers, and a transgression of the commandment of “God our Saviour.”

In the next place, you are to *attend to their orders*. If, when a mistress is giving orders, the

* Eph. vi. 5; Col. iii. 22; Tit. ii. 9; 1 Pet. ii. 18.

servant is thinking of something else, and pays little or no attention to what is said, but goes away and forgets it altogether, or does something different, or in a different manner from what she was told, and attempts to excuse herself by saying, "I thought she said so-and-so—or I did not particularly mind what was said—or I never thought of it again;" such conduct is inattention and disobedience. It is a servant's duty to attend; if she does not at first thoroughly understand, to request an explanation; and thus to charge it on her mind in such a way that she can scarcely forget to perform it at the proper time.

The third thing required is a *prompt performance of their commands*. This duty may be departed from by sloth and indolence: some servants are too lazy to do their duty; perhaps scarcely leave their bed by the time they were ordered to have breakfast ready. Or it may be violated by dissipation. I have known some girls gossip and trifle, or stay when sent on an errand, till the time was past in which they were to have performed some service enjoined upon them; and I have known one or two instances of girls being so sadly depraved as, through ill-will, to refuse obedience. I knew a lady whose servant had the barefaced impudence to say to her, on receiving her orders, "Now you have said what you mind to it, and I will do what I mind to it." This girl was very ignorant, and did not think about her obligations to obey what the Bible commands, or she would have known that it was her duty to be obedient to her mistress, and please her well in all things, not answering again.

Jane. But must a servant do every thing she is bidden, whether right or wrong?

Aunt. Why, the first thing is, to choose such a place as the master and mistress will not be likely to bid you do any thing in itself wrong. Then, as to things that are not morally good or evil, but matters of taste and opinion, you must remember that your master and mistress have a right to choose and dictate, and you ought to obey. Some people choose their work done one way, and some another; and when clear orders are given, it would be very disobedient and wrong for a servant to set up his own way, in opposition. But suppose such a thing, that a master or mistress should order a servant to do any thing really sinful, such, for instance, as to defraud customers, or cheat in a reckoning, or tell a falsehood, or break the sabbath by works that are neither those of necessity nor mercy; then a servant may, and ought, respectfully to decline doing so, and stand firm to her refusal, even though she should lose her place by so doing: "For whether it be right in the sight of God to obey men rather than God, judge ye." Acts iv. 19. But if ever you should be placed in so trying a situation, you must be very careful to prove the sincerity and conscientiousness of your refusal in that particular instance, by taking double care to be obedient and obliging in all lawful things; otherwise it might appear that you refused through obstinacy and self-will, rather than principle.

Another case in which a servant may respectfully remonstrate with her employer is, when they are so unreasonable as to require that which

is absolutely not in her power to perform; as Pharaoh required bricks of the Israelites, while he withheld from them the necessary materials for making them; or such as exacting a certain quantity of work in a time which no degree of diligence and application would enable a person to accomplish; or such as keeping a servant to work so many hours at a stretch, as to deprive her of her necessary rest. If sickness, or any other circumstance in a family, should render such extra exertions occasionally necessary, they should be willingly rendered, and will, in general, be kindly acknowledged and rewarded. But if the work habitually required is so excessive as to endanger life or health, the best way is respectfully to give notice of quitting the service.

Jane. Then a girl can quit her place when she pleases? I thought they were bound for a certain time. I remember Sukey Morris, our next door neighbour, came crying home to her mother, and said she was worked, and starved, and beat to death; and her master declared she should serve her time out, either in his house, or in Bridewell.

Aunt. I think it could not have been quite so bad as she made out. If she had been killed three times over, she would hardly have been alive to tell it; but people are apt to speak in that extravagant way. However, it is the custom in some places to hire from year to year; and then, whether the parties suit each other or not, they are bound to the end of the year. I do not like this plan myself; I think it is much

better to agree for a month's warning, either way. This gives time enough for both parties to provide themselves.

So much for Obedience. The next general duty of a servant is *Fidelity*. This includes a faithful and diligent discharge of all incumbent duties, and strict integrity with respect to all property expressly committed to her charge, or coming occasionally under her control. Now, that you may clearly understand what this duty comprehends, I will mention a few practices to which it stands opposed. The first is what the Bible calls "*eye service*;" that is, obedience in the presence of the master or mistress, but neglect or slight performance of their orders in their absence. A faithful servant acts the same in his master's presence or absence, because he sees the eye of God always upon him. The second practice to which fidelity stands opposed, is squandering of time, or indolence. A faithful servant having engaged for a certain remuneration, that is, maintenance and wages, to give her *time* to her employers, feels herself bound diligently to employ the whole of it to the best possible advantage, in obedience to their commands, and in promoting their interests. It would be as dishonest, after we have sold all our time, to waste part of it, as it would for a grocer after he had sold a pound of tea, and received the money for it, to take out an ounce for his own use, or to throw it away.

Jane. So indeed it is when one comes to think of it; but I am afraid servants do not think of this when they stay three times as long as they

need, if sent on an errand, as I have often seen them do.

Aunt. I hope *you* will never be seen to do it; and that your conscience will never reproach you with being guilty of any thing which you have seen to be wrong in others. Another practice quite inconsistent with fidelity in a servant, is the betraying of secrets, either expressly committed to them, or coming to their knowledge. It is very unfaithful for a servant to speak out of the house of what is going on in it, and is one of the sorts of "foolish talking" that leads to mischievous consequences little foreseen.

Jane. I remember, aunt, how angrily you spoke to Betsey Watson when she began telling you what a scrape her young master had got into, and that her master and mistress were always quarrelling about it. You put your hand before her mouth, and said, "Hush, Betsey; not another word. I have no right to know, nor any wish to know, what happens in your master's house; and if ever I know you betray their secrets again, I shall quite have done with you." I have often thought of your words, aunt, and resolved, if ever I should go to service, to mind my own business, and hold my tongue about other people.

Aunt. That is right, Jane; I hope you always will do so. Fidelity will also keep a servant from wasting or destroying property of any kind. I fear many girls do not think of the sin and dishonesty that there is in waste and destruction, or we should not see good victuals thrown into the hog-tub, and twice as many candles burning

as are required ; and earthenware put in such a careless way that it is almost sure to be knocked down and broken. A wasteful destructive girl may easily consume many pounds' worth of property in the course of a year, that ought to be in her master's pocket, either to help to support his family, to relieve the poor, or to help forward the cause of religion. And what is that better than robbery ?

Jane. Indeed it is robbery ; but perhaps girls who do such things have not been taught the importance of being careful and saving, in order that they may have the means of doing good. I hope, aunt, I shall never forget what I have seen and learnt with you in this respect.

Aunt. Well, then, fidelity will preserve a servant from the sin of taking to her own use, or giving to any other person any portion of the property of her employers, without their express consent. Some girls, seeing that their mistress has got plenty, and perhaps will not notice if a little is taken, think there is no harm in helping themselves to tea, sugar, cakes, thread, tape, or other trifling articles ; or of giving victuals and drink to their visitors, or to charwomen to do their work for them. But these are not faithful servants ; and though they may escape detection, they can neither have the testimony of conscience nor the approbation of God. Fidelity is opposed to one thing more, which is too frequently disregarded ; that is, to concealment of any kind, by which their employers may be injured. A faithful servant will honestly confess her own faults, abhorring all the mean tricks of artifice and

falsehood ; and should the evil designs or practices of others come to her knowledge, she will give timely notice of any thing by which her master may be injured in his person, character, family, or interest.

Jane. Well, aunt, how much there is included in being an obedient and faithful servant ! I thought you would have to tell me of a great many good qualities ; but these seem to take in every thing, do they not ?

Aunt. I should mention, also, general *Good will*, which will influence the manner of performing every service. The apostles, who, as they wrote under the guidance of the Holy Spirit, never enjoined any thing trifling, nor ever omitted any thing of importance, expressly enforce this : “ with *good will* doing service.” Now you know it makes a vast difference whether you do a thing grudgingly, or whether you do it heartily, and with good will. It is a vast deal more pleasant to you to do the service, and a vast deal more acceptable to the person for whom it is done. I am sure, when I go to bed poorly, I would far rather go without my gruel than see you make it with a sullen grudging countenance.

Jane. O, aunt, I hope you never thought I did so ! I am sure it is the greatest pleasure I know, next to seeing you well, to do any thing I can to make you comfortable when you are not well.

Aunt. I know it is, my dear ; and therefore I always take pleasure in what you do for me, because you evidently do it with cheerfulness, and with a wish to please. Now, good will in a

servant has many ways of showing itself. First, in a respectful deportment towards the master, and mistress, their family and friends. A servant does not show good will who flounces out of the room before her mistress has finished speaking to her; or who bangs the door, to show her pet; or who refuses or grumbles at taking an order from one of the young people; or who looks with scorn, or answers with rudeness, any friend who happens to call, especially if that friend be in a humble rank of life. I have known some girls who were over-civil to any rich and gaily-dressed visitors, from whom, perhaps, they hoped to get something, but who could never give a civil word or a gracious look to very worthy relatives of the family, from whom they had no such expectations. They served not with good will, but with selfishness.

Another mark of good will is, a respectful and favourable speaking of the family, whenever circumstances require it. I have sometimes noticed a marked difference in the manner and tone of a servant's answer to a simple inquiry after the health of the family. One girl would answer with a rude contemptuous indifference, that seemed to say, "I don't care whether they are ill or well." The countenance of another would express sympathy and anxiety when she had to speak of illness, and her eye would glisten with pleasure and gratitude when she could report any amendment. It was easy to see which of the two served "with good will." Good will appears in a cordial regard to the interests of the family, and a steady attention to whatever may promote

them. There was a worthy tradesman, whose business had long been sinking to decay, and who was on the point of giving it up in despair of success. His mind was, of course, in a distressed and agitated state. As he happened to pass by the chamber-door of his servant, he distinctly heard her pray : “ O Thou, who commandest the feet of the buyer and of the seller, be pleased to regard the circumstances of my master ; direct customers to his shop, and enable him to provide for his family.” The thought that his trying circumstances were committed to God by a pious praying servant, darted encouragement into his mind. He resolved to struggle with his difficulties a little longer. It pleased God to answer the prayer of humble faith, and to visit the family with returning prosperity. How lovely to see a servant thus showing “ good will !” Many servants, in such trying circumstances, would have deserted the family, or have murmured at any little privation they might be called to suffer, and perhaps have mischievously exposed the affairs of the family out of the house.

Well, then, good will is shown by a cheerful and ready compliance with their requests, and even with their wishes as far as known, and in a willing cooperation with fellow-servants in whatever may tend to the general comfort of the family. I have known servants who, though they could do, and did, their own work well, and were thoroughly honest and trusty, yet who made the family continually uncomfortable by their perverse quarrelsome disposition with

fellow-servants. If servants really feel good will towards their employers, they will act in harmony among themselves in the discharge of their various duties, so that general comfort shall prevail.

There is one particular more in which good will appears, that is, in a meek and patient receiving of reproof, and a sincere desire to amend and give satisfaction. A girl who, when she is reproofed for a fault, returns a saucy answer or a sullen look, or goes about banging the doors, kicking the cat or dog, or breaking the crockery, proves herself destitute of that good will which is enjoined in Scripture, and which is especially to be expected from those who, as christian servants, are bound to adorn the doctrine of God their Saviour in all things. It is both pleasing and profitable to trace the precepts for their various duties in the sacred Scriptures. I hope you will always make that blessed book the man of your counsel; study it with earnest prayer for Divine direction and assistance, and then you will be sure to be guided aright.

That evening, when they had done work, Jane got the Bible, and, with the assistance of her aunt, made out a little table of references to passages which contain special direction or encouragement to servants. Perhaps it may be useful to others.

The duties of servants are stated in many passages which incidentally notice them; that is, where the instruction of servants is not the object immediately intended, but where, in speaking on some other subject, something is

said which takes it for granted what the conduct of servants ought to be. Such, for example, as Luke vii. 8, "I say to my servant, Do this, and he doeth it." Psalm cxxiii. 2, "As the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress." Rom. vi. 16, "To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey." Job xix. 16, "I called my servant, and he gave me no answer." Mal. i. 6, "A son honoureth his father, and a servant his master." Luke xii. 47, "That servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes." Luke xvii. 9, 10, "Doth he thank that servant because he did the things that were commanded him? I trow not. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do."

Some passages expressly enforce these duties, as Gen. xvi. 9, "Return to thy mistress, and submit thyself under her hands." Eph. vi. 5—8, "Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men: knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free." Col. iii. 22—25, "Servants, obey in

all things your masters according to the flesh ; not with eye-service, as men-pleasers ; but in singleness of heart, fearing God : and whatsoever ye do, do it heartily, as to the Lord, and not unto men ; knowing that of the Lord ye shall receive the reward of the inheritance : for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done : and there is no respect of persons." 1 Tim. vi. 1, 2, " Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed. And they that have believing masters, let them not despise them, because they are brethren ; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort." Titus ii. 9, 10, " Exhort servants to be obedient unto their own masters, and to please them well in all things ; not answering again ; not purloining, but shewing all good fidelity : that they may adorn the doctrine of God our Saviour in all things." 1 Pet. ii. 18, " Servants, be subject to your masters with all fear ; not only to the good and gentle, but also to the froward." 1 Thess. iv. 11, " And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you."

Many pleasing examples are recorded of the Divine blessing resting upon faithful servants ; such as Abraham's servant, Gen. xxiv. ; Jacob, in the house of Laban, Gen. xxix. xxx. xxxi. ; Joseph, in the house of Potiphar, Gen. xxxix. ; Elisha, the servant of Elijah, 2 Kings ii. ; the

centurion's servant, Matt. viii. 5—13 : and, on the other hand, we have awful examples of Divine vengeance overtaking the treacherous and wicked servant, as in the case of Gehazi, 2 Kings v. 20—27 ; and Judas, Matt. xxvii. 3—5."

On reading over these passages, Jane remarked to her aunt that it was quite contrary to what she once heard a young woman say to her mother. She was a very religious young woman, and she had wanted to go out when it did not suit her mistress to spare her, because one of the children was ill ; and, by her account, she was saucy to her mistress, and said she had no right to abridge a servant of her privileges. My mother told her, continued Jane, that she thought she was very much out of her duty in wishing to go out for her own enjoyment, even religious enjoyment, and leave her mistress distressed for some one to help her to attend upon a sick child, and still more so for giving a saucy answer. I think she could not have read these passages of Scripture with attention, or they would have taught her better.

Aunt. I think so, indeed ; and so far from concluding that she was a very religious young woman, I should doubt whether she had any religion at all ; if she had, she certainly acted very inconsistently with it. Christian servants are in no respect whatever released from common obligations ; but their duties, on the contrary, are enforced by higher motives and additional claims. A christian servant is both stimulated and encouraged to common duties by the presence, the notice, and the approbation

of God, which it is her privilege habitually to realize. She is sustained, through duties and trials, by Divine aid, constantly vouchsafed in answer to prayer—a source of strength to which ungodly men are strangers; and she is bound by the holiness and honour of her christian profession, to an exemplary deportment in all the common relations and circumstances of life. If her employers are fellow-christians, she owes them christian respect, cooperation, and forbearance; if they are otherwise, it becomes her duty to recommend religion to their notice, not by the display of an obtrusive, overbearing, and censorious spirit, but by a quiet manifestation of the excellent effects produced by religion on her own temper and conduct.

Jane. If ever I should go to regular service, I hope I shall remember what you have taught me, and practise it.

Aunt. The only way to ensure this is constantly to pray for the teaching of God the Holy Spirit, and to compare your daily conduct with the precepts of the sacred word; this will lead you to discover your failures, to be humbled on account of them, and to seek pardon for them through the blood of Christ, and strength and grace to guard against them for the future.

I dare say you have observed in the passages of Scripture which so suitably enforce the duties of servants, those of masters are pointed out with equal clearness. This is not only instructive to employers, but encouraging to servants, to think that God has taken care of their interests; and if his word were duly attended to, great

advantage and satisfaction would result to both parties.

Jane. Yes; I thought it was a good thing that there was a word for masters as well as servants, or else they might be apt to think that all the duty was on one side. What do you consider to be the duty of those persons who keep servants; or what have their servants a right to expect from them?

Aunt. Why, I think masters and mistresses are bound to be equitable and reasonable in the use of authority, not insisting upon things from mere caprice, nor tyrannizing over or oppressing those who serve them. One good thing in our free and happy country is, that servants are not slaves; and though they are bound in duty to submit to authority, no law of God or man requires them to submit to tyranny or injustice. Therefore, persons who do not use their servants well, soon find their own inconvenience, in that they cannot get servants to remain with them.

Well, then, a servant who is respectful and obedient may justly expect mildness and gentleness on the part of her employers. If a servant habitually does what she is desired with willingness, and to the best of her ability, it would be as unbecoming as unnecessary for her employers to use a haughty imperious tone. I have often been struck with the correct sentiments of Job, and wished that all masters and mistresses would imbibe them. "If I did despise the cause of my man-servant or of my maid-servant, when they contended with me; what then shall I do when God riseth up? and when he visiteth, what

shall I shall answer him? Did not He that made me in the womb make him? and did not one fashion us in the womb?" Job xxxi. 13, — 15. And then how beautifully the apostle enforces the duties of justice, good will, and kindness, when he says, "And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him." Eph. vi. 9. A servant has a right, also, to expect clear directions as to what is required of her, and such a regular order in domestic concerns in general as shall render it practicable for each to perform the task assigned. Where all is confusion and irregularity in the heads of the family, it is impossible for the servants to perform their business with order and regularity; and in such a case they have just cause of complaint; at the same time, no servant ought to complain of occasional and unavoidable interruption which may arise from illness, unexpected visitors, or other unforeseen circumstances, but each should cheerfully do her best to make all things comfortable. Servants have a just claim for necessary rest and reasonable relaxation. No master or mistress has a right to keep their servants labouring for them half the night, or at any unreasonable time, or to an immoderate degree, except upon a case of special emergency, in which case no well-disposed servant would object to yield the utmost service that her strength would allow.

A servant has also a right to protection, maintenance, and wages. A good master or mistress

will make their servant's cause their own, and will protect them against injury in their person, property, and good name. They will also furnish a reasonable supply of whatever is necessary to the support of life, health, and comfortable activity, and will punctually pay such wages as the services have entitled to, and as were agreed on at the outset. This is plainly enforced in Scripture. "Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven." Col. iv. 1. And in the Epistle of James it is said, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth." James v. 1—4. When Laban acted treacherously and hardly with his servant Jacob, God took the cause into his own hands, so that it became evident that God took away the riches of the oppressive master, and gave them to the faithful but injured servant. Gen. xxxi. So it was enjoined upon the Israelites, "Thou shalt not oppress an hired servant. At his day thou shalt give him his hire, neither shall the sun go down upon it: for he is poor, and setteth his heart upon it: lest he cry against thee unto the Lord, and it be sin unto thee." Deut. xxiv. 14, 15. Then, in Jeremiah,

it is said, "Woe unto him that useth his neighbour's service without wages, and giveth him not for his work." Jer. xxii. 13.—So I am sure we have no right to say that servants are not cared for in the Divine appointments as well as masters.

Employers, also, are bound to give their servants a just character. While endeavouring faithfully to discharge the duties of her situation, a servant has a right to expect suitable commendation, or at least a manner expressive of general approbation; and on quitting her situation, such an attestation of character as her merits have fairly entitled her to. Then there is one branch of duty which I fear is too often entirely overlooked even by masters and mistresses, who are in other respects humane, kind, and generous: it is that of attention to the moral and religious interests of their servants. They are bound to instruct and confirm them in the principles of religion and virtue; carefully to watch over their morals; to avoid thrusting them into scenes and circumstances of temptation, and to set them examples of virtue. They are bound also to a regular attention to family worship, in which the servants should be permitted and required to unite. When servants have not this privilege, there is a sad failure of duty in the heads of the family. It is an awful Scripture, Jer. x. 25, "Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name:" and though I have heard it said, that the word families sometimes means nations, yet ungodly nations are made up of ungodly families, and I am sure

that all such have reason to tremble. But, on the other hand, how Abraham was approved and honoured of God for his faithful discharge of duty in this particular! "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord." Gen. xviii. 19. And David said, "I will behave myself wisely in a perfect way. O when wilt thou come unto me? I will walk within my house with a perfect heart. Mine eyes shall be upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me." Ps. ci. 2, 6.

Of course all heads of families ought to make it their care so to arrange their domestic matters as to secure the sacred observance of the sabbath both to themselves and their servants. Public worship should be regularly attended by each servant, and time allowed for private devotion and reading the Scriptures; for in the provision of the sabbath, the "man-servant and the maid-servant" are specified as well as the parents and children of the family, (Exod. xx. 10,) and in the house of God the rich and the poor meet together; the Lord is the Maker of them all.

Jane. I was thinking, aunt, that it would be a very uncomfortable and indeed sinful thing, in service, if one was obliged to stay at home all the Lord's day, and work for people who did not regard the sabbath themselves.

Aunt. Why, Jane, as I said before, the great matter is to be careful with whom you agree to live; and to inquire into all those particulars before you hire yourself. If you live with pious

people, they will of course observe the sabbath themselves, and require and encourage their servants to do the same.

Jane. If ever I do go to regular service, I shall ask you to tell me all that I ought to inquire into when I go to be hired. What used you to ask, aunt?

Aunt. I had not many places to inquire at. I once lived as maid of all work in a plain family; that was in my poor mother's time, and she went with me, and asked what questions she thought necessary. Then I was hired into the Squire's family, as kitchen maid; and there I lived ever since, until I came to this Lodge.

Jane. I should so much like to know all about your changes—how you got from one place to another. Should you mind telling me about it, aunt?

Aunt. No, Jane; I have no objection to tell you. When I look back, I have much to be humble for, and much to be thankful for; but I don't know that there is any thing I need be ashamed of telling; but it is too late to begin a long story to-night.

Jane. Then perhaps, to-morrow you will: but I was going to ask you whether there is any thing now in my power that might fit me to be a good servant when I go out?

Aunt. Why, in the first place, you must cultivate all those principles and habits which are essential to a good character in general, and which are valuable and becoming in any station of life; and then you must accustom yourself to the performance of those duties which are more

particularly allotted to persons in a humble sphere.

Jane. I don't quite understand you, aunt.

Aunt. I mean that there are some virtues which must belong to all persons alike, whatever be their outward condition. A bad man cannot be a good servant or a good master. The first thing, therefore, is to be a good man; then to cultivate those particular qualities which will fit him to be a good master or servant, as his condition may be.

Jane. I understand you now; will you tell me, then, what you consider necessary in the first place to make me a steady girl; and then afterwards tell me what will be necessary to make me a good servant?

Aunt. The first of all moral virtues is *integrity*, uprightness or honesty. This I am sure your parents have so instilled into you, that I need not tell you it consists in a just and conscientious regard to the rights of all persons with whom we are in any way connected. Under the influence of this principle we shall never, on any account, either forcibly or secretly, take from another person any thing, however small, that is his property, or withhold from him any thing that is his due, remembering—"Thou, God, seest me."

Jane. This I hope and trust I always shall be enabled to practise; for I know it is a great sin even to steal a pin, or to desire any thing that belongs to another person. I dare say you will next mention speaking the truth.

Aunt. You are quite right. *Truth* or *since-*

urity is closely connected with *integrity*, I may say they are never separated; for he who injures or defrauds his neighbour, is sure to endeavour to conceal his fault by artifice; and he who attempts to deceive another, intends in some way to injure him; it is a sort of dishonesty.

Truth not only stands opposed to gross falsehood and artifice, but will prevent us from harbouring for a moment any wish or intention to deceive or mislead our neighbour, either by inducing him to think of us more favourably than we deserve, or to expect from us services which we cannot render; or to bestow on us rewards to which we are not justly entitled; or by concealing from him any injury we may have committed against him; or by leading him to pursue any line of conduct which may be to his advantage and our injury, and which he would not have pursued if he had known the truth. Only think in how many ways it is possible to practise deception; and how essential it is to cultivate the virtues of integrity, and sincerity, which are the basis of all mutual confidence, respect and good will!

Aunt. Indeed it is, aunt; for if a person had all the good qualities in the world beside, it would not make up for the want of these. What is the next thing?

Aunt. *Sobriety.*

Jane. I wonder to hear you mention that, because it is hardly likely that a young woman should fail in that respect.

Aunt. Perhaps you may think so, having never seen any thing of the opposite vice, or

been at all in the way of temptation ; but I can assure you I have seen such things in those who had once been respectable servants, that have shocked and distressed me. I remember a housemaid at the Hall, who bore an excellent character, and for a long time went on as well as a young woman could do ; but she got very fond of strong beer or porter, and would take a glass or two of wine when the butler brought down bottoms of bottles ; and when she got up to washing, she used to take a glass of spirits, and generally of a washing night a tumbler of hot spirits and water ; and so it came upon her by degrees, that at last she was sometimes absolutely intoxicated. One night she had thrown herself on her bed, and left her candle burning close to the curtains. It happened very fortunately, I should rather say providentially, that one of the other maids had occasion to go into the room to ask her about something she had forgotten to do, or the room would have been on fire in another minute, and perhaps the whole house burnt down. Of course she was sent away in disgrace ; and, poor creature, the habit had got such power over her, that when she was out of the way of getting strong beer and other things at free cost, she could not persuade herself to do without them, but sold her clothes to procure them, and at last came to downright beggary. This instance, which I am afraid is by no means uncommon, proves that it is not unnecessary to mention sobriety as a virtue which young women should cultivate ; and young servants in particular, when they go into a house where they have plenty at their command, are in

great danger of being tempted to take more, either in eating or drinking, than is necessary to support health and strength, which is not only in itself injurious, but also forming a habit which may insidiously lead on to gross sin and utter ruin.

Jane. I hope I shall never come to like strong beer or wine. As to strong liquors, I never did taste them, and never would wish to do it: the very smell is enough to make one sick. When you used a little in tying down the currant jelly, the smell made me so giddy I was obliged to go into the fresh air. I cannot think how people can drink it.

Aunt. No person likes it the first time of tasting it. I suppose every healthy person would feel just the same disgust that you feel; but use makes every thing easy. If you go into a house newly painted, you would say, "How strong the paintsmells!" and perhaps the people living in the house would reply, "Can you perceive the smell now? Why it was done a week ago, and we thought the smell was quite gone off." Or if you went to a mill, for the first day or two you would constantly hear the turning of the wheel, and the rushing of the water; perhaps it would keep you awake at night; but in the course of a little time you would take no notice of it. It would not be that the paint smelt less powerfully or less injuriously, or that the mill-wheel turned less rapidly, or more quietly; but that use had so familiarized and reconciled you to those things that were at first unpleasant, as to render them indifferent, or perhaps agreeable. The change

would have taken place, not in them but in you. So, if you should happen by mistake to get a spoonful of spirits in your mouth, it would take away your breath and burn your palate, and you would be glad to get rid of it as quickly as possible; but if you should try it again the next day, and the next, at each time it would produce less and less of those immediately unpleasant effects: in a little time, it is to be feared, you would come to like it; and in a very little time you could not do without it. This would not be that the dose was less powerful or less injurious, but that it had hardened your palate and stomach to bear it, and that use had rendered it agreeable; but then it is not a matter of indifference whether or not you acquire this habit. It is *never* practised without doing real injury, though you might not, and probably would not be sensible of it; it would be ruining your health, and destroying your powers of activity both of body and mind. Indeed, I cannot tell in how many ways it would be injurious and ruinous to you. The only safety is in never once venturing to taste any thing of the kind, however you may be persuaded by fellow-servants or washer-women. Whatever fatigue you have to endure by night or by day, you will find a cup of coffee or tea far more refreshing; and if you have been exposed to wet or cold, if you rub yourself thoroughly dry with a rough cloth, put on dry warm clothes, (I don't mean warmed by the fire, but warm woollen garments,) and jump about briskly in-doors; or if, towards night, you soak your feet in warm water, get into bed, and take a little warm gruel or herb tea; or if

it is only a glass of cold water, it will throw you in a perspiration, and carry off the effects of cold ten times better than all the strong things that could be given; by the use of which many lives have been lost in a few days, and many more persons ruined by forming a bad habit. I dwell on this because I know something of its importance, and I know the danger of temptation from fellow-servants, and sometimes from good-natured but unthinking mistresses. So pray remember, both in eating and drinking, to restrain yourself to what is plain and simple in its kind; avoid partaking of several different things, (some people eat and drink an uncommon quantity by merely tasting every thing that comes in their way; cooks are particularly in danger of this;) and even of the simplest kind take no more than is really necessary. The more you practise this plan, the more you will promote your health, cheerful activity, tranquillity of mind, and propriety of behaviour.

Jane. I thank you, aunt, for what you have said on this, which I see is very important and necessary, though I did not think at first that there could be any occasion for it: I hope I shall always remember and act upon it.

Aunt. I hope so, my dear. Well, next I would enjoin upon you *Prudence*—discretion, or practical wisdom.

Jane. O, aunt! you cannot expect that a young girl like me should be very wise.

Aunt. I do not expect that you should have a great deal of knowledge, or a great deal of experience; these must be gathered in by degrees;

but knowledge and wisdom are two things : wisdom makes a little knowledge go a great way ; and without wisdom, however much knowledge you might possess, it would be useless. The quality of which I now speak stands opposed to thoughtlessness, giddiness, and folly. Now I have often known a giddy, thoughtless, foolish girl do a very wrong thing, not for want of knowing better, but because she did not give herself the trouble to think what she ought to do. The useful virtue of which I speak will teach what is proper to be done, and what to be avoided. It also suggests the best means, manner, order, season, and method of doing or leaving undone ; it will also guide you in your choice of companions, and in your general deportment ; it will secure steadiness, decency, and propriety of behaviour towards all with whom you have to do ; especially it will make you very careful and circumspect in your behaviour towards men-servants, if you should live where there are any, or to any men into whose presence you may happen to be cast. Prudence will suggest the strictest modesty of dress and demeanour, and effectually prevent that unguarded, forward, foolish manner which has led many simple girls to ruin. A thoroughly prudent young woman strikes awe into the rudest and most vicious of men : they would be ashamed and afraid to approach her with an unbecoming word or action. But a giddy-headed thoughtless girl, who will laugh and joke with any one she meets, is on the very brink of ruin ; or if it goes no farther than mere idle joking and frivolity, she

will never appear or be considered a thoroughly-respectable servant. Well, then, *Good Temper* is a very desirable qualification; I mean a constant willingness to serve and please those with whom we are connected—to bear with failings, and pass over injuries—to receive reproof with meekness, and submit to circumstances with serenity and cheerfulness. A girl who cares nothing about pleasing any one but herself—who is ready to fret and fume if others do not in every respect meet her wishes and expectations—who gives a saucy answer or a sullen frown whenever she is reproved, and is put out of temper by every little untoward circumstance, will make herself miserable, and all around her.

Jane. I am afraid, aunt, mine is not the best temper in the world: I wish it were otherwise.

Aunt. If it were the best temper in the world, it would still require management and regulation; and if it is not, by proper means it may be greatly improved. You must cultivate *Humility* and *Self-denial*. Humility will teach you not to think too highly of yourself, not to expect too much from others; and self-denial will incline you often to give up what you might justly claim, in order to promote the interest or gratification of others. This will give you far more peace and pleasure in your own mind than the gratification of pride and self-will could do; it will make you contented with your condition, and it will endear you to all with whom you are connected. Well, then, you must be *Industrious*, not merely doing work because you are obliged to do it, but really taking pleasure in activity.

Jane. Well, I think I do like work, at least I have no wish to be idle, and I never find it a hardship, but a pleasure, to do any thing that you require of me; but how it might be if I had a great deal more to do, so much that I could hardly get through it, which I suppose often is the case in large families, I don't know.

Aunt. You must exercise the more *Regularity, Perseverance, and Forecast*, or good management. Without these good qualities a person may be overdone with a very small quantity of work; and by their assistance a great deal of work may be got through with ease. Activity without regularity will not do; for things might almost as well be left undone as not done at the right time. Some very bustling girls are continually at fault in this particular. They will be labouring away at scrubbing a floor or polishing coppers, and let the time go by for putting down the dinner; then, when the family assemble for dinner, the cloth is not laid, nor the meat done, and all is a scene of confusion.

Jane. I have heard my mother say, that when she was a girl she lived with a mistress of this kind—a very hard-working stirring woman; but for want of managing her work and doing things in the right time, the house was always in a bustle, and the master in an ill temper. My mother is always very particular to have meals and every thing else ready at the time appointed. She often says it does more to keep a family in good temper than many people are aware.

Aunt. That is very true, Jane; and I hope you will always follow her good example. Well,

as I said before, there must be *Perseverance*, or a steady going on in the discharge of duty. It is of no use to be one day all bustle, and another day all indolence. No ; work will be constantly rising, and we must be constantly keeping it under. Then *Forecast* is a very valuable quality ; I mean a habit of looking forward and considering what will be wanted and when, and so arranging our activity and our resources accordingly.

I will tell you what I mean. Suppose I were in service, and my mistress ordered me to make a suet pudding for dinner. If I had proper forecast, I should think to myself—"What time is dinner to be ready? say one o'clock. How long will it require to boil? two hours. Then it must be put in at eleven. How long will it take me to make the pudding? If the suet is ready chopped, it will take me five minutes; if I have to chop the suet, it will take ten. How long will the water be boiling? best part of an hour." Well, then, I leave the fire in proper order, and go about my other work till ten o'clock. Then I fill the vessel in which the pudding is to be boiled, and set it on, that it may boil by eleven. I go to my other work again till ten or five minutes before eleven. Then I make the pudding, put it in as the clock strikes, and when the clock strikes one it is ready to put on table. But if I have no forecast, when I come to make the pudding, I find that the fire has been suffered to go low, and the water is not hot, and there is no flour in the house ; I must be hindered to run to the baker's, and fetch it. If I had but given him

the bag when I emptied it yesterday, it would have been here in good time. Then the suet is to be chopped, perhaps fetched from the butcher's; and by the time the pot boils and the pudding is put in, it is twelve o'clock instead of eleven, and either dinner must be deferred till two, or served up half done; besides this, an hour has been employed in doing the work of ten minutes. Now this disposition is just the same whether in a servant, a mistress, or a tradesman, and in every duty, as well as in making and boiling a pudding. It is want of plan; and it will be a certain bar to advancement, comfort, prosperity, and success. So I hope, Jane, you will endeavour to cultivate a habit of forecast, and every morning, or over night, lay a plan for the day, and every Monday morning a plan for the week, always allowing a little time for unexpected interruptions; then you will be likely to get through your work with ease, pleasure, and regularity.

I am glad that you have been brought up in habits of *Early Rising*, for without this I never knew either servant or mistress do well. If you do not get up early, your business will get the start of you, and then you may toil hard and not overtake it all day long. You must exercise a spirit of *Subordination*, that is, do not set up for mistress yourself, but be willing to acknowledge the authority and comply with the wishes of those under whom you are placed. You must be *Teachable*; not, on the one hand, stupid and inattentive, and backward to observe and improve by what you hear and see; nor, on the

other, self-conceited, or supposing yourself too wise to be taught; but be desirous of gaining information on every proper subject, and learn to improve yourself in every useful service; you will then be sure to render yourself valuable to your employers, and in due time you will probably rise by your own merits. Well, then, you must cultivate habits of thorough *cleanliness* in your person and work; of *neatness of dress*, equally avoiding tawdry and expensive finery, and a slovenly negligent appearance; of *carefulness*, or a handy notionable manner of doing things, by which much waste and destruction are avoided both in articles of furniture and implements of labour. Some girls can hardly wash up crockery without chipping a dish or knocking off the handle of a jug, and they are continually knocking over the blacking bottle, leaving the poker in the fire, and twenty other such careless awkward tricks, which cause much wasteful expenditure and many accidents in the course of a year. *Frugality* will teach you to make the best use of every thing committed to your care; suffering nothing to be needlessly consumed through extravagance, or wasted through neglect. There is one more quality which all servant girls, and I may say all wise people, should cultivate. I mean moderation of desire after pleasure and recreation, or, as it is commonly called, a *willingness to bear confinement*. This is best acquired by taking thorough pleasure in the full and useful employment of time, and regular discharge of duty. This will leave neither leisure nor inclination for more

pleasure than most employers will readily grant ; but a girl who is hankering after every feast, and fair, and horse-race for miles round, is never likely to make a good and respectable servant.

Above all things, Jane, I wish deeply to impress on your mind the vast importance of constantly living in the fear of God. Religion is the only sure and abiding basis of character. This will lead you to cherish a constant sense of acting under the inspection of your Maker and your Judge ; it will inspire an earnest desire above all things to approve yourself in his sight ; it will render you conscious of, and deeply troubled for the corruption of your heart, and the sinfulness of your actions. It will lead you to seek an interest in the pardoning mercy of God in Christ Jesus, and place your hopes and dependence entirely on him ; it will make you deeply concerned that the Holy Spirit, by his gracious influence, may cleanse and guide your heart, and enable you, by a patient continuance in well doing, to press on, in prospect of glory, honour, and immortality.



CHAPTER IV.

A VISITOR AT THE LODGE—JANE ENGAGED TO
REGULAR SERVICE.

THE day after this conversation about the duties and qualifications of servants, one of the footmen at the Hall brought Mrs. Bennet a letter.

“A letter for me!” exclaimed Mrs. Bennet at the unusual occurrence; “where can it have come from? where did you get it?”

“I got it from the post, along with master’s letters; and, by the post-mark, I suppose it came from London.”

“From London, too! I am sure I don’t know any one there that is likely to write to me; but I suppose the inside will tell me all about it.”

The footman having said good morning, Mrs. Bennet proceeded to open her letter, and found that it was from a Mrs. Pemberton. “Ah!”—said she, “sure enough—Miss Winter that was—the governess to the young ladies at the Hall; she did marry a Mr. Pemberton. Well, I am glad to hear from her, I hope she is well, she is a lady for whom I have a very high respect.” The purport of the letter was to intimate that Mrs. Pemberton being in poor health wished to spend a week or two in a quiet country retreat, and inquired whether Mrs. Bennet could accommodate her. Nothing could have been more agreeable than the proposal. Mrs. Bennet seldom used her best bed-room except to keep it aired; and had often said she should like, in the summer time, to let it for a few weeks, provided she could be sure of meeting with a lady whose habits were such as she could approve. Accordingly the offer was accepted, and Mrs. Pemberton arrived the following week. The few days before she came were not, as is often the case when a visitor is expected, all hurry and bustle, cleaning the house from top to bottom; for it was always kept so clean and neat that a very little preparation would serve for any

occasion. Mrs. Bennet gave Jane many little directions about things to which she had not before been accustomed ; and indeed on her account she felt glad of the proposed visit, as it would give her more idea of the manner in which she would be expected to conduct herself, if she went among strangers : for though Aunt Susan was to all intents and purposes her mistress, and was regarded by her as such, yet the relationship subsisting between them, and their spending their hours of leisure and repose together, placed Jane on a very different footing from what she could expect to be in regular service. She, however, conducted herself so well that Mrs. Pemberton, who prolonged her stay to five or six weeks, on taking leave made her a present of a new gown, and promised, if at any time she heard of a place where she would be well taken care of, she would recommend her to it. She was as good as her word ; for not many days after Mrs. Pemberton had left, a friend of hers, with whom she had been spending a day in the neighbouring town, called at the Lodge to inquire if Mrs. Bennet was inclined to part with her niece, for that her servant had given her warning, and from Mrs. Pemberton's account of Jane, she felt inclined to give her a trial, though she feared she was almost too young to undertake a place of all work. Jane was in the dairy when this lady called. Her aunt did not call her in, but desired a day or two to talk it over and consult her parents, and promised that if they approved it Jane should wait on her to be hired, or at all events call on her with an answer.

When first Aunt Susan mentioned it, poor Jane

burst into tears, and said, "O no, aunt, pray don't let me leave you yet; you always spoke of my living with you a year, and it is but eleven months." "Well, child, I do not want to get rid of you, but if the place that offers is likely to be a good one, it would be a pity to lose it for the sake of a month; besides, the lady does not want you till this day three weeks; you must look at it calmly, consult your parents, and follow the path of duty."

Jane. What is the path of duty, aunt? or how can I know it?

Aunt. By comparing things with the word of God, and praying to be directed and guided by the Holy Spirit. Come, reach the Bible, and let us read the twenty-fifth Psalm: that is one I have often had recourse to when in perplexity. After that we will take a walk over the moor, and talk to your parents.

Jane's father and mother were delighted to see those so dear to them, and thought it quite desirable that Jane should embrace the opportunity of getting out in the world, provided the family was one where her moral and religious interests would be cared for; but all agreed that no worldly interests should induce them to let a child go into a family where the sabbath was not regarded. The father had to go to town the next day, and he thought he should be able to make some inquiries about the family. Mary was now all ears to know whether Aunt Susan would take her in Jane's place, for she had nearly lost the impression of her Aunt Harriet's conversation; and every time that Jane had repeated to her the

instructions and observations of Aunt Susan, and especially when she saw the comfortable circumstances to which Aunt Susan had risen by being a faithful servant, she was more and more convinced that a good place in service was better than being a dress-maker's apprentice. But at this time her parents could not part with her, as her mother expected soon to be confined, and Elizabeth was not old enough to take charge of the house and the little ones; besides, Aunt Susan thought it but fair that the eldest girl of her other brother should have the next chance, so Mary had to wait another turn. Her good aunt observed to her that she ought not to feel disappointed, but to be contented with the allotments of Providence; to make herself as useful as ever she could at home, and take every opportunity of gaining instruction and improvement, by which she would be the better fitted to go out in life when her turn came. She kindly invited her to come some day when her mother could spare her, and drink tea with Jane, promising, as the family were all gone to the sea-side, that she would take her over the house and gardens.

Next day Mr. Bennet inquired of several persons in the town as to the character of the lady and gentleman who were thinking of taking Jane. All he heard was very satisfactory, till one person, having told all he knew himself, which was that they were very steady quiet people, who lived in a retired way, and were constant in their attendance at public worship, added—"But there's Mrs. Banks over the way can tell you every particular about them, for her sister lives servant

there; and though she is a person I have not much acquaintance with, yet seeing she's a neighbour, there is no doubt she would give every satisfaction in her power; suppose we step over together? Bennet thankfully accepted the offer; his friend introduced him, saying, that they made bold to ask her if she could tell them any thing about Mr. and Mrs. Joyce at the foot of the bridge.

“O,” replied Mrs. Banks, “I am sure I can tell you no good of them; I don't say I can tell any harm. I can only say if the good man likes to send his daughter there, he may if he pleases; but I would not send a girl of mine whatever, unless I wished her to be starved with their stinginess, and worritted out with their prying poking ways. My own sister has lived there a twelvemonth or more; at first they behaved very civilly to her, but latterly they have been so suspicious, looking after this little thing and the other, and bolting all the doors of a night, and seeing the fires put out, that my sister would not put up with it any longer. So the other day, when my lady gave herself airs about a basin of dripping, Fanny plucked up courage, and gave her warning. I dare say Madam will be coming round in a day or two, and begging of her to stay; but she won't if she has a bit of spirit. No ladies that knows what's what ever thinks of prying and interfering after a servant in that manner.” Mr. Bennet and his friend thanked her for her information, and took leave. “Well,” said his friend, as they crossed the road, “I am glad we made that inquiry. I really should not have thought it from the outward appearance and manners of

the gentleman and lady ; but it is often said you don't know any body till you have lived with them. Of course you won't think of sending your girl there ! 'Tis bad, to be sure, when the young birds be long at home to feed with the old ones ; but mayhap you will hear of another place before long."

" My girl," returned Mr. Bennet, " is not out of place ; she is living with her aunt at the Lodge, and very likely will remain with her till she gets such a place as will be for her good to go to. We must think about this place, whether or no it will be for her good."

" For good ! how can it be ? Why, did you not hear Mrs. Banks say she would be starved ?"

" Yes, I heard her say so ; but I did not altogether believe it. It seemed to me as if she had got a spite against the gentlefolks ; and as if her sister was leaving because she wished to carry on proceedings that they did not approve of ; and after all they may be very good sort of people, and have done no more than their duty in looking after their own property and their servant's conduct, and that's just what I should wish of every master and mistress of my children ; but I must leave it to my wife and sister ; they know more about the matter than I do."

It happened that they both took the same common sense view of the matter that he did, and it was agreed that Mrs. Banks's representations should be no obstacle to Jane's going after the place. Her mother not being able to leave home, her aunt kindly undertook to accompany her. As they went along together, Mrs. Bennet observed

to Jane, " This is the first time you have been called to enter into an engagement of this kind. Now it is your duty to endeavour clearly to understand what is required of you, and then conscientiously to endeavour to perform it. Be sure you do not attempt to make her think you can do more than you shall be able to fulfil. If she asks you what you have been used to do, tell her modestly ; and if she should name any thing that you have not been used to do, ask her if she will be kind enough to instruct you, and do your best in endeavouring to learn."

Jane. What a good thing it is, aunt, that Mrs. Pemberton came to the Lodge ! If it had not been for that, I should have had very little notion of waiting at table ; and now, if I should get the place, I must beg you to instruct me a little more, that I may know better how to lay the cloth and wait if there should happen to be company. Aunt, will the lady say what wages she will give me, or shall you ask what you think proper ?

Aunt. I think it best to hear what the lady offers. If it is enough to clothe you for the first year, you ought to be satisfied, especially if you are likely to get improvement. An improving place, and especially a home in a pious family, is of far more importance than high wages ; but if she does not offer what I consider a fair payment for your services, I shall take the liberty of requesting her to give a little more ; or at least to promise more if she finds you deserving of it.

Jane. Pray, aunt, do not forget to speak about the sabbath ; but I am not afraid that you will : only having been used to spend the sabbath in

such a quiet happy way with you, I should be miserable if I had to be cooking and waiting on company all day long.

Aunt. A great deal of that will depend on your own management. If you wish to have a quiet sabbath, you must not leave all your house-cleaning to do on saturday. Ours is a small place, to be sure, and yet if we were to leave all the rooms and the stairs to scour, and the grates to clean, and the kitchen things to polish, and the furniture to rub on saturday, we should be drudging at work till late in the evening, and go to bed so tired that we should want to lie a-bed on Sunday morning, and all would be hurry and confusion. Of course, in a large house, and a family of several persons, it would be so much the worse; but if you keep doing a room every day in the week, and so leave only the finishing stroke, as one may call it, for saturday, you can find time to prepare every thing that is wanted for the sabbath, and sit down early to mend your stockings, make up your cap, and any other little matters that you want for next day, and get to bed in good time. It was always a rule with me that if possible not a thing should be out of its place on saturday night. Then what things are necessarily used on sundays, you can pile them up in a neat careful manner, and wash them up early on monday morning. I never knew a mistress that objected to this, even if it was not her own desire that it should be so, provided it was done in a tidy manner; but some servants who wish to leave things that they may be able to go to a place of worship, leave them strewed about here and there,

large on top of small, liable to be knocked down and broken, and not a thing can be found for use half the day on monday ; and this is enough to set a mistress against it ; and if she is not particular about the sabbath herself, it makes her insist on the maid staying at home and doing her work.

Jane. How glad I am, aunt, that I have seen your ways of managing things ; because, though the Lodge is but a small house, it is enough to give one a notion how to proceed in a larger. If I can but do just as you have taught me, I shall be sure to be right.

Aunt. Not quite sure, Jane, because every mistress likes to have her own way of doing things, and it is the duty of every servant to try to please her well in all things. I do not speak of things that are right or wrong in themselves, for they can never alter, but in little things, which it is of no real consequence which way they are done, except as people like what they have been used to : and if your mistress should tell you her way of doing a thing, your duty is to obey and do it as nearly as possible in the manner she directs you ; not to say or even to think, “ I am sure that is wrong, for my mother or my aunt do it differently.” Your mistress’s way may be the best, or our way may be the best ; that is not the question : it is what your mistress chooses to have done.

By this time they reached the house of Mr. Joyce. The servant who opened the door eyed them from top to toe with a very jealous and suspicious expression of countenance. The fact was,

that though when detected in practices which her mistress disapproved, she had put on haughty airs and given warning, she had no wish to leave her place, and hoped that no further notice would be taken of what had passed. She was disappointed to find, from the aspect of the parties desiring to speak with Mrs. Joyce, that her warning was accepted, and that inquiries were on foot for a successor. Mrs. Joyce was engaged with her two little girls, whom she educated at home. She desired Mrs. Bennet and Jane to be seated a few minutes while the little girls finished their lesson; and then having dismissed them, proceeded to inquire if Jane was healthy, cleanly, and capable of work, and what knowledge she had of cooking and house-cleaning. “I need scarcely,” she observed, “ask whether she is to be thoroughly depended on for honesty and veracity; for I am sure Mrs. Bennet would not recommend even her own niece if she failed in those essential particulars.” Mrs. Bennet replied that she had found every reason to depend upon her in those respects. “It is her great mercy,” said she, “to have been brought up in the fear of God, and I hope she has herself a conscientious desire to do what is right. She is a hearty, willing girl, not at all afraid of work. Being young, she of course has not much experience, but I hope will be willing to learn. She has been taught to clean a house and household furniture, and can cook in a plain way; but as it is very little of this that I require, she will want teaching and practice.” Mrs. Joyce said that their cooking was very plain, that they lived in a frugal careful way, and that though they

wished every one about them to be comfortable and have enough, that they had nothing to spare for waste.

“ I hope, ma’am,” replied Mrs. Bennet, “ Jane knows that it is a sin to waste any thing; and that it would be also dishonest to waste the property of her master and mistress.”

“ She will be required to assist my little girls in dressing and undressing, and to keep their room tidy. I hope I may depend on her not talking to them in an idle gossiping unprofitable way, or using vulgar expressions; at the same time, I hope she will be kind and willing to do any little thing that they may require. It is my care to teach them to behave properly to the servant; but if at any time they should forget themselves, let her not dispute with them, but inform me, and I will endeavour to put right whatever is amiss. What time do you rise in the morning, Jane ?”

“ At five in the summer, ma’am, and six in the winter; but I can be earlier if you wish it.”

“ No, that would be quite unnecessary. You will have two parlours to tidy, besides sweeping up your kitchen, for I hope you would not sit down to your own breakfast with the ashes under the grate, and the candlesticks of last night on the table. Then you must have our breakfast ready exactly at eight. Mr. Joyce then comes in from his morning’s walk; and as he must be at his business by nine, we have but one hour for family prayers and breakfast, and his walk to the office, which takes him ten minutes: so you see the necessity of being punctual.

Jane. Yes, ma'am ; I hope I shall manage to get all my work done in proper time.

Mrs. J. Can you wash and iron ?

Jane. Yes, ma'am, I can do plain things, but I have never been used to iron muslin dresses : but, if you will please to teach me, I can try.

Mrs. J. We wash once a month, and have a woman to help in the washing ; I assist in the ironing myself ; and if you are willing and attentive, I have no doubt but you will soon find it easy to do all that I require. There is one thing I must mention, and that is, your conduct with the washer-woman ; I cannot endure any low jesting or singing in the wash-house ; and if I knew that the woman employed attempted to introduce any thing of the kind to corrupt my servant, I would dismiss her. I must also look to my servant to guard against waste and unnecessary consumption at that time ; for I am sorry to say I have been imposed upon, both as to consumption in the house, and carrying provisions out of it ; which, with our limited income, we cannot afford.

Mrs. B. I hope ma'am, Jane will faithfully guard your property, and not only not give any thing away without your orders, but not suffer more to be used in the kitchen or wash-house than is really necessary without informing you of it.

Mrs. J. Is Jane brisk and managing with her work ? for I cannot endure to see a servant drudging to a late hour in the day. I expect every thing to be done before dinner, except clearing away the dinner things, and that to be

done as quickly as possible afterwards, that the servant may clean herself before it is time to get tea, and sit down to needlework.

Mrs. B. Certainly ma'am, that is as it ought to be, and what Jane has been used to, and I hope she will manage her work in a regular way, so as to secure it. Perhaps, ma'am, as she is young, you would be kind enough to instruct her how to order each morning's work for the first week, so as to divide a portion of what is extra to each morning, that she may never be bustling the whole day. As your work is so regular in the week, no doubt, ma'am, you contrive to let the servant attend a place of worship on the sabbath?

Mrs. J. Yes, certainly; we never keep a servant at home except in case of illness, and we wish her to do every thing on the saturday that can possibly be done, and to leave the things that are used on sunday to be washed up on monday morning. As to cooking, we either have a cold dinner on the sabbath, or contrive something that can be got ready on the saturday, and set on the hob to warm while we are out. Jane will soon be used to my ways in this matter, and she will find that there is nothing need be done on the sabbath which will hinder her having plenty of time, not only to attend public worship, but also for pious reading and other suitable exercises at home; but we never suffer the servant to go out for pleasure on the sabbath. We consider ourselves bound to watch over her best interests, and as such we always forbid sunday holiday making, which is in itself a breach of the Divine command,

and which opens the door to mischief of every kind.

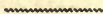
Mrs. Bennet sincerely rejoiced in this; there was nothing she dreaded more than for Jane to go among persons who were regardless of her soul, and who in false indulgence would give her the afternoon or evening of the sabbath to spend in pleasure; and though she hoped there was in Jane some good thing towards the Lord her God, and that she was quite disposed to hallow his sabbath and reverence his sanctuary, yet she knew the power of temptation, and the weakness and corruption of human nature, and therefore she would have been most unwilling to put her principles to the test. Young people, it is to be feared, do not often consider what reason for thankfulness they have in the restraints of a pious family, nor to what dangers and evils they would be exposed if they had but the liberty to do wrong.

Mrs. Bennet asked Mrs. Joyce if she would be kind enough sometimes to give Jane leave, when her work was done, to take a walk to the Lodge, or to see her parents; in either case she would answer for her being in proper company, and coming home in good time.

Mrs. J. Certainly I should not have the least objection to her doing so when it is convenient to me to spare her. I must depend on her returning quickly when sent on an errand, and avoiding all gossiping acquaintances in the neighbourhood, and where only one servant is kept she must of course bear confinement; but I have no wish to make my house a prison, or to restrain her from occasionally taking a walk for

health or for pleasure, especially when I know that she will go into the society of those who will benefit rather than injure her.

The wages proposed by Mrs. Joyce were moderate, but sufficient; and as both parties seemed to understand each other, it was agreed that Jane should enter on her situation the monday fortnight following. The day after Jane was hired to Mrs. Joyce, her sister Mary and cousin Sarah came to tea at the Lodge. The girls were highly delighted with their walk. Having completely tired themselves by rambling about, they were glad to sit quietly and rest themselves an hour or two before it was time to walk home. Jane took this opportunity of asking Aunt Susan to tell her the long promised story of her entering the Hall as kitchen-girl, and rising to be house-keeper. Aunt Susan consented to gratify them, especially as she hoped it might be useful as well as entertaining to each of her nieces.



CHAPTER V.

AUNT SUSAN'S NARRATIVE.

I WAS just thirteen years old when my mother took me to Mrs. Silver's the blacksmith's wife, on the edge of the common, who she heard was in want of a servant. It was the custom then, much more than it is now, to hire by the year, generally beginning at Michaelmas. My mother was a clean hard-working woman, and she had used me to be industrious too. She took in washing,

in which I used to assist her, and thus got a notion of washing and ironing. Then she would teach me to scour the dresser, and rub the few articles of furniture, for, as she often said, there is no reason why a labourer's cottage should not be as clean as a lord's mansion; the less there is to do the more shame to neglect it. Then she would make me lay the cloth as orderly, and cook the victuals as decently, and have nice hot plates, just as if it was for gentlefolks—why not? Poor folks might as well have their bit in comfort; besides, it is as easy for children to learn a right way of doing things as a wrong; but if once they have got into a wrong habit, it is a hard matter to break them of it. Having been thus trained, I was becoming a considerable help to my mother. However, she kindly thought it would be more for my good to go to service, especially as my poor father was in bad health, often unable to work, and as the family mostly depended on her, we were sometimes pinched for food. By sending me out, she should secure what she justly considered of great importance—a sufficiency of food for a growing girl; while my share at home would make the better allowance for my little brothers. Poor dear woman! she thought little of herself; and if she could but get a morsel of something that father could relish, and a meal for her hungry children, she often herself went with next to nothing. I tell you these particulars, girls, because I wish you to know that for the beginning of my well-doing in the world I am indebted, under God, to the care and instruction of a good mother. You have good mothers,

and I hope you will be grateful and dutiful to them, and may it please God to spare them to see you growing up with good characters !

If my mother's habits and cottage had been like those of some indolent slatternly mothers, or even if her discipline had been like that of some industrious and cleanly, but falsely indulgent mothers, who do the work themselves and let their girls grow up in idleness, I should not have been fit at thirteen years' old to have gone out as maid of all work.

Mrs. Silver knew my mother, and was willing to give me a trial : she engaged me for a year. I was to have my victuals and a shilling a week wages, and my clothes were to be washed at home. According to the custom of the day, my mistress gave me a shilling by way of earnest ; it used to be a saying that it was unlucky to spend or change the earnest shilling till the year was up. As to lucky or unlucky, I hope you all know better than to believe any such nonsense, but let me tell you though there is no luck in it, there is a good sign when a girl has resolution to keep a shilling unchanged until she has earned another.

The house consisted of a brick kitchen, where we all lived together ; a parlour, which was only used on sundays or when my mistress had company, and two bed-rooms, one of which was called the nursery, in which I slept with the two little children ; out of doors was a wash-house and dairy. The rooms were large and old fashioned, and but scantily furnished. There was just enough to give a specimen of all kinds of work, and I assure you there was quite as much as we could well get

through. My mistress was a clever managing woman; she took her full share in the work, sometimes doing one thing and sometimes another, just as suited her own convenience, or as she thought best, for giving me a notion of doing all things. My master was at his forge by five o'clock in the morning: the first stroke of his hammer awoke me; I used to get up as quietly as I could, and leave the children asleep. My first work was to milk the two cows we kept. When I brought in the milk, mistress was come down, and ready to take it of me; while she was busy in the dairy, it was my place to light the fire, tidy the house, and get breakfast, except on churning days, when mistress did the in-doors work, while I churned. Then we dressed the children: mistress did one one day, and the other the next, that she might be sure they were both kept thoroughly nice and clean; and great pains she took to make me wash them just her way, and to explain to me her reasons for what she did. Then I used to strip the beds, and leave them open an hour or two; after breakfast, mistress generally washed up the things; and I took the children out for a walk. When I came back, I made the beds and tidied the rooms, and then got dinner while mistress sat at needlework, and minded the children; or sometimes, if there was any particular cooking to do, mistress would do it herself, and let me mind the children, and sew. But then she was very kind, and either told me or let me see how she did things; so I was continually picking up a little knowledge. Mistress minded the children while I washed up the dinner things and got tea.

While they had tea, I milked the cows, and then took the children out for another walk till their bed time, and then my day's work was done. If I was tired, I might have my supper and go to bed as soon as I pleased; if not, I sat at my needle with mistress, when she was so kind as to cut out and teach me to make my things. When I had lived there half a year, I bought me a new gown, which in those days was a great purchase; I was mightily pleased, as you may suppose, to see the fruit of my own earnings and the work of my own hands under my mistress's directions. What with my own purchases and two or three old things which my mistress gave me and taught me to mend up tidily, I had a very decent stock of clothes at the year's end. When my year was up, my mistress asked me if I should like to stay again, and said she would raise my wages to three pounds. I was very willing to agree to this, and so were my parents; for though the mistress of the Eight Bells had offered mother four pounds to let me live with her, my parents made there observations which decided that I should remain where I was. As I never had reason to regret their decision, I will tell you their reasons, and hope they may come into your mind with due weight if you should be in a like situation: First: Never change for changing's sake; if you are pretty well off, be content; in changing you would be rather more likely to change for worse than for better. Second: Three pounds in a steady, regular, quiet family where you go to bed early, is better than four in a public house, where you would never know when your work was done,

and have twice the wear and tear of clothes as well as of health and strength, and where, too, you would be exposed to all sorts of company and temptations. Third : your mistress has been kind to you, and taken pains to teach you, and it would not be generous to leave her just as you begin to get a little handy. Accordingly, it was settled for me to stay. Ah ! I little thought what troubles awaited me that year. My poor father had long been in a declining state, and we could not but look forward to losing him ; but my mother was in the prime of health and activity. True, however, is the saying, “ living and dying do not go by likelihoods.” The call came for mother first ; and even father, declining as he was, did not die of decline. One saturday, when mother brought home my linen, she said she felt herself very shivering and poorly ; she thought she had taken cold. My mistress kindly gave her a mug of elder wine, to warm her when she went to bed. Whether or not this aggravated the fever, is not for me to say ; certainly, though kindly intended, it was a very improper thing. Next day I asked leave to go and see how she was ; for somehow I had a misgiving that it was more than a common cold. I found her very ill indeed, not able to do any thing, and indeed, not fit to be up. I did what I could to make them all comfortable, and then hurried back to ask my mistress if she could get some one to do my work, and let me go home and nurse my mother. Nothing could exceed the kindness of the good people. My mistress got her sister to come and help mind the children, and undertook

to do my work herself for a few days, till mother was better: and my master being overseer of the parish, sent a doctor and took care that she should want nothing; “for,” said he, “these are the people who ought to be supported and made comfortable in sickness or old age, who, while they were in health, worked hard to keep their family off the parish.” The doctor soon saw that it was a bad fever, and feared that it would be likely to spread. By his advice, and the kind interference of my master, my two little brothers were sent away, not, however, till one of them, (your father, Mary,) had taken the infection. In a few days I heard that he was very ill, but I could not leave my dying mother to go and see him. The woman with whom they were placed was kind and attentive, and, by the blessing of God, he was restored to health; but my poor mother got worse and worse from the beginning of her attack, and died in less than a fortnight. Scarcely was her funeral over, before my poor father sickened. At first I hoped it was nothing more than his accustomed weakness, aggravated by distress at the loss of my mother; but a few hours proved that it was the same disease which had proved fatal to her; and in little more than a week he was laid beside her in the cold grave. I was now left a desolate orphan indeed; but I found the truth of that blessed word—“When my father and my mother forsake me, then the Lord will take me up.” He raised up friends to care for me and my dear little brothers, and we have each of us reason to say that goodness and mercy have followed us all the days of our lives. We

each of us love the house of God on earth, and I trust it will be our happy portion to dwell in his house above for ever.

The few articles of furniture belonging to my parents, when disposed of to the best advantage, produced but a mere trifle; however, my good master so managed it, with such help from the parish as he could command, as to pay the funeral expenses, and provide for my brothers till they should be old enough to work. It pleased God to preserve me from taking the infection, and after every precaution had been attended to that could secure the family, I went back to my place, broken hearted indeed at the loss of both my tender parents, and cast down at the prospect of the future, especially at the thoughts of separation from my poor brothers, and the probability of their not being kindly treated, or carefully instructed and watched over. I felt myself as a sort of guardian to them, and resolved, to the utmost of my power, that I would fulfil what I knew would have been the wishes of my dear parents on their behalf: great resolutions to be sure in a girl under fifteen years of age, and with an income of 3*l*.! Impossible as it seemed that I should afford them any assistance, the very desire and determination served to arouse my energies and preserve me from sinking under my distress. Besides this, I had the kind sympathy of my master and mistress, and I hope I had some desires after the favour and friendship of God. My poor parents were, in the strictest sense of the word, “no scholars,” and my learning and library were confined to the New Testament, which I could but

imperfectly make out. Yet some of the plain declarations of our blessed Lord found their way to my heart and conscience; and especially I was led to adopt many expressions of prayer which seemed to suit my case; such as, "God be merciful to me a sinner!" "Lord, teach me to pray!" "Jesus, master, have mercy on me!" Though they were originally used by others, they seemed exactly to express my feelings and wants, as if they had been my very own words. I do humbly trust the Holy Spirit was then at work on my heart, and that he has ever since been leading me and guiding me in the way of peace.

It has sometimes been matter of discouragement to me that I cannot give so clear an account of the time and manner of my conversion to God as some persons state as their own experience, and are perhaps too much disposed to require from others. If my salvation depended on my naming any particular sermon or providence by which I was first awakened, or giving any exact description of my state of mind at any particular period, then must I despair of being saved but I can say with the poor man in the gospel, "One thing I know, that whereas I was blind, now I see." I was gradually led to see and feel my wretched ruined state as a sinner before God, and earnestly to implore—"Let thy mercy, O Lord, come unto me, even thy salvation, according to thy word." That mercy, I trust, I have been enabled to realize by faith in Christ Jesus who died, my Redeemer and only hope; and the life that I now live in the flesh is, I trust, a life of faith in the Son of God, who loved me, and gave

himself for me. I cannot live a day or an hour except by faith in him; and that faith has, I humbly trust, not only supported my mind under the trials of life, and enabled me to think of death with composure and satisfaction, but also made sin more and more odious to me, and led me more and more to desire, and seek my happiness in that holiness without which no man can see the Lord. By the cross of Christ, I trust the world is crucified to me, and I unto the world. Now all this experience I did not possess by nature; and since it agrees with what the Scriptures describe, I do hope it is the work of Divine grace, wrought by the power of the Holy Spirit, and that it will issue in complete and eternal salvation.

I hope every one of you girls think seriously about your own state and condition before God. You have had far greater opportunities of learning the truth than I had in my young days; and you cannot fail of knowing that you are sinners, under condemnation for your sins, and exposed to the wrath of God. It is a dreadful thing if you know this and do not feel it. Then you know, too, that a Saviour has come into the world, and died for sinners, and lives again, and is able to save to the uttermost all that come unto God by him; and knowing this, it is a dreadful thing indeed if you neglect from day to day to go to this Saviour and commit your precious souls into his hands. Pray do not trifle away the time of youth without going to Christ! If such a fever should seize you as seized my poor father and mother, you would have no opportunity of seeking Christ then; and even if you should live to old age, you

would want the one great thing to make you safe and happy, if you neglect to mind religion while you are young. I am sure that for all the good this world could afford, and ten thousand more such worlds with it, I would not give the little knowledge I had of religion in my youth. Whatever else you forget of your Aunt Susan's story, I hope you will remember this.

My second year at the blacksmith's was not quite up when my mistress told me that she had spoken to one of the nurses at the Hall if she could get an old garment or two for my little orphan brothers ; and that she had promised to look up a bundle, for which I was to call when I took the children out walking. This was a joyful errand, for, poor little fellows ! they were sadly threadbare, and little could I expect to do for them in the way of clothing : but the gift I got there completely set them up. Besides this, my lady was pleased to speak to me, and ask me many questions about my poor parents and my brothers, and what I was likely to do for them and myself. She said if I was an upright good girl, and lived in the fear of God, there was no doubt but I should be provided for ; that she should inquire farther into my character, and if she found me deserving, she would think of me when opportunity offered.

Not long after this the housekeeper called on my mistress, and after being some time shut in the parlour with her, I was called in. My mistress asked me if I thought of leaving her at Michaelmas. I burst into tears, and said, " No ; not if she was willing to keep me." " But," said

she, "I cannot afford to raise your wages, and now you are getting a strong handy girl, and you ought to take better wages." Still I felt that my master and mistress had been kind to me when I was left without a friend in the world, and I could not bear to think of leaving them for the sake of higher wages. My mistress then observed that if I had higher wages, I should be able to do more for my brothers; and told me that Mrs. Morris (that was the housekeeper at the Hall) had come to inquire about me, and if she got a good character of me, to hire me as kitchen maid, for which I was to have 5*l.* a year, and some other allowances. This was indeed a strong inducement, and as my mistress advised me to accept it, I did so. You may suppose I left that house with feelings of gratitude and regret. My master and mistress continued their friendship for me as long as they lived; I have several times taken tea with them in that parlour, which, when first I cleaned it out, I used to think one of the finest and best furnished of rooms. I am happy to say that it has fallen in my way to help forward in life both their children, on whom I attended. One is housekeeper at the Hall, and the other is bailiff at the Squire's Westmoreland estate.

Now before I proceed to tell you about my new place, I will just make one remark which will particularly apply to you, Jane, and I hope you will remember it. A servant of all work will require an extraordinary portion of industry, management of time, good temper, and quickness of observation; without these, she will never

discharge her numerous duties with propriety. By the help of these she may soon render herself valuable for her general knowledge and aptitude; and, at the same time, may so especially perfect herself in any particular department which she prefers, as to qualify herself for a lighter or more lucrative situation in it when opportunity offers.

My new situation was very different from any thing to which I had before been accustomed. Being brought at once to see plenty and profusion flowing from sources which seemed to be boundless, and to require no labour on the part of the proprietor, I was under great temptation both to extravagance and dishonesty; and being entirely under the control of fellow-servants, having nothing to do with my lady, and very little even with the housekeeper, I was in great danger of thinking myself at liberty to follow their example. When I saw the lavish manner in which they consumed provisions on themselves, or gave them to their friends; or sometimes wantonly wasted them, or disposed of them as perquisites, I sometimes thought, "Would there be any harm in taking care of a slice or two of bread and butter, or a piece of cold pudding, for my poor little brothers, which I knew would otherwise be cast into the hog tub?" But I am thankful that some saying of my parents, or some word of Scripture, always came into my mind, and convinced me that it would be a sin to take the smallest portion of my master's property without leave. As to the waste made, and the liberties taken by the other servants, I felt persuaded that they must be sinful too; but that for their sins

I should not have to answer, and if I could not prevent their doing wrong, I might keep my own hands from picking and stealing. Then I thought, "Perhaps mistress has given them leave to do as they do, and if so, I have nothing to do with it; but if ever she should give me leave to do so, I would not waste good things, I would save them all for my brothers: meanwhile, I will use no more for myself than I really need; and though I see such plenty here, it is not necessary for me to eat or drink more than when I was at Mrs. Silver's. I had enough then, and more would be too much, and as bad as too little; and as to the rest, whatever becomes of it, I will never touch it." In this resolution I was enabled to persevere. After some time, the housekeeper found out their goings on. The cook and the dairy-maid were the worst. It was proved that the cook had in pounds and pounds of suet for no other purpose than to put into her grease pot; and that scarcely half the butter and eggs she had in from the dairy were used in the kitchen, but were fetched away once or twice a week by a woman who kept a little shop in the town. The dairy-maid used to cheat in the like manner; and their unjust gains went to one of the footmen and the gardener, who courted, or pretended to court them. How it was found out, I cannot tell—I had no hand in it; but the housekeeper sent for me into her room, and asked me several questions, which I answered truly as far as I knew. She then said to me, that as the family were absent, and there was not much work to be done in the kitchen, I might go for a holiday, and spend the day at my old

mistress's. I was pleased enough with my holiday, yet from the questions that had been asked, I had my misgivings that something was wrong in the kitchen. To my great surprise, I found that Mrs. Silver expected me, and had kindly got my brothers to meet me. We spent a happy day together. They looked healthy and cheerful, surprisingly grown, and quite clean and decent in the clothes that had been given me at the Hall. Beside this, they had begun learning to read, and were quite pleased to let me hear what progress they had made.

Jane. Ah, aunt, you don't tell us, but I know how they came to be learning to read, for I have often heard my father say that he never should have had any learning, if it had not been for his dear good sister, who spared from her wages to put him and uncle to school.

Aunt. Well, well, I suppose I spent my wages upon what I thought would make me most happy; and that is what many girls think when they spend it all on finery: I think they will find themselves mistaken.

Jane. At any rate, aunt, it will not give them pleasure to be reminded of it forty years afterwards.

Aunt. Well, after the boys were gone, Mrs. Silver told me the housekeeper had found out that there were bad goings on in the kitchen, and that all who had been concerned in it were to be turned away. She hoped that I had not had any thing to do with it; and if I had not, she intended to put me in the dairy-maid's place, where my wages would be higher, and which was considered

quite a promotion. When I got back in the evening, I found that the cook, the dairy-maid, and the footman, were gone. The gardener was to remain till master returned from London, but was forbidden the house, and shortly after dismissed from the premises. Mrs. Morris again called me into her room ; she spoke kindly to me, and said she was glad to find that I was an upright girl, and one whose word might be taken ; and that she should inform her lady what reason she had to trust me, and she doubted not I should find that honesty was the best policy. I felt that her praise was more than I deserved ; for though I had had the temptation of bad example, I had never been directly asked to join in their schemes ; if I had, it would have been my bounden duty to tell of them. As it was, though I had seen such things as neither my mother nor Mrs. Silver would have approved, and though something within told me they were not right, I did not know whether they were to be called dishonest, or whether the practices were allowed. Mrs. Morris went on to say, “ Now, Susan, I intend to give you the dairy place ; your mistress says you have seen a little of dairy work with her, and that I may depend on your cleanliness and care : these are the chief matters, and a little instruction and experience will soon give you all the skill required. You will also be required to assist the laundry-maid, so you will have plenty to do ; but by early rising you may manage it all : and you know you will be paid accordingly. At present, till we are provided with servants, you must be willing to turn your hand to any thing.

‘There will be only plain cooking while the family is away. I suppose with a little instruction you can manage to send up dinner into the servants’ hall?’

I replied that I would willingly do my best, and I hoped I should be able to give satisfaction. She then gave me the keys of the larder and dairy, and told me that I was to take charge of the provisions of both. “See,” said she, “that nothing is wasted in either; manage as carefully as you would do for yourself; and if you are in any perplexity, come to me. It was my lady’s pleasure that all who were concerned in this business should be sent away, without regard to present inconvenience, and as we shall be very particular in hiring again, we may be some little time before we are suited, and you for one will have a little extra work the while, but you will be no loser by it in the end.”

In this change I had reason to rejoice on several accounts. First: that I had been preserved from sharing in the dishonest practices of others, which would have completely ruined my prospects, as well as been a great sin against God; next, that I was now freed from the society of those who might have been a great snare to me; then, also, that in my first place, I had seen a little of several kinds of work, by which I was fitted to take a better place when it offered. If it had not been for Mrs. Silver’s kindness in teaching me and letting me help her to do things, what should I have known about dairy work or laundry work, or cooking either? for though cook had made me do best part of her

work, she made a great mystery of it, and took all the care in her power that I should not find out from her the proportions and manner of mixing things. Another good thing connected with it was its laying upon me the necessity of regaining the good habit of early rising, which, had I continued kitchen-maid, I was likely to have lost, for I was not obliged to be up very early ; and as cook set me the example of lying in bed, there was too much danger of my having followed it. It cost me a little struggle and self-denial to get back to my good old hour, but when once the effort was made, and the habit again established, I found so much comfort and advantage in it, that I was never afterwards inclined to break it off. I think it was about ten weeks before we were settled with a cook ; but as the family was small, and I was not wanted much in the laundry, I managed pretty well with the cooking and the dairy, so well that Mrs. Morris once was half inclined to put me in the cook's place ; but as I had no skill in made dishes and pastry, I was certainly not fit for that office when the family were at home, and it was much better for me to remain in the dairy, for which, with a little more experience, I was competent. We soon got a kitchen-maid, a very decent, honest girl, the eldest of a poor family, who was taken at Mrs. Silver's recommendation. As she came a month or five weeks before the cook, she was at first placed under me ; I hope I took such pains with her as I felt thankful that others had taken with me, and I had the pleasure of seeing her turn out well, and rise in the

family. The laundry-maid was a very steady, respectable woman, and became a kind friend to me. The first time I went up to help her to sort the linen, she desired me to make a list. I was grieved to tell her that I could not write; she said nothing then, but finding that I was willing to help her, and that we were likely to agree together, she told me that, if I liked to spend my leisure evenings with her, she would give me a little instruction in writing. This kind offer I thankfully accepted, and found it a valuable acquisition. From that time I took to setting down in a book useful hints I met with, by which means I have treasured up many good things that might otherwise have been forgotten, and which now are often useful not only to myself but others. Besides this, the instructions I received enabled me to keep a regular account of my dairy produce, which was a satisfaction to myself, and always ready to be shown to the housekeeper or my lady, if they pleased to look at it.

Jane. Aunt, I have read in your book some account of what servants in different places are required to do, and how they should do things. If you please to let me, I should like to copy out such as I am likely to want. Let me see,—that will be the rules about the cook, and the house-maid, and the laundry-maid; I shall not want the dairy-maid, as Mrs. Joyce does not keep cows.

Mary. But I shall want it, if aunt lets me try to be her dairy-maid; and if I may, I should like to copy it.

Jane. And I shall want the rules about

needle-work ; I often look at them when I have any nice work to do.

Aunt Susan gave the girls leave to copy from her book as much as they wished, and as time would allow. These rules will be found in the next chapter.

She proceeded with her narrative.

By the time the family returned from London, we were all settled in our several places. The new cook was a conscientious, worthy woman : she was as careful of her mistress's property as if it were her own ; and though I am sure she would not have given away a farthing's worth without leave, she got my lady's permission, and with next to no expense, and with no great trouble to herself, did a great deal of good among the poor with those things that had formerly been thrown to waste—I mean in nicely hashing up any little bits for a sick person, in boiling the bones of meat in the pot liquor, by which many a gallon of good broth or soup has been given to the poor, and by many other little contrivances, which, if a servant living in plenty, and having it in her power, thinks it too much trouble to do for the relief of a needy fellow-creature, and would rather throw away the materials, she is likely herself to want, and to find no one to afford her relief. In my book you may find some directions for cheap dishes, which may be useful in plain families, or for relieving the poor.

Soon after my lady's return, one of the house maids left ; she had been very intimate with the late cook and dairy-maid, and had never seemed thoroughly settled since they left : indeed, it seemed

by no means agreeable to her that Mrs. Morris looked more into the practices of all the servants than she had been used to do. Those who have nothing to hide care not how much they are looked after; but those who have any sly tricks and mean practices are like owls and bats, that shrink from the light of day. There was nothing particular proved against Molly, yet there was strong reason to conclude that she had been mixed up with the others, and no regret was felt on her leaving. After this, we had as pleasant a servants' hall as could be desired; we had now and then some little ups and downs of temper—for it is hardly likely that ten or a dozen people should always think and feel just alike,—but I think there was not one but might be called an upright, trusty, and respectable servant. By mutual forbearance and good will we generally got along pretty harmoniously; and as each was able and inclined to give some information which the others did not possess, knowledge was brought, as you may say, into a general stock, by which all were made the richer, and no one was the poorer: besides this, several of the servants were truly pious, and their conversation, reading, and example, proved a great blessing to the rest. If any one had been inclined to bring forward foolish songs, or frothy conversation, they would soon have been shamed out of countenance. By degrees, those who at first disliked the restraints of religion were brought not only to conform to our habits, but, in several happy instances, there is reason to hope, were brought to know the grace of God in truth.

I must not forget to tell you that my lady, soon after her return, called the old servants together, and expressed her approbation of those who had maintained their integrity in the society of those who were unfaithful, and made each of us a handsome present; at the same time saying, that if we had no immediate use for it, our master gave us permission to place it in the hands of his steward, with any other little savings that we might have to dispose of, and that a shilling a-year interest should be added to every pound. You are to understand this was long before Savings Banks were set up, which answer the same purpose. Most of us gladly accepted the kind proposal, and endeavoured to add a trifle from every quarter's wages,—a plan which I would earnestly recommend to every young servant. It is a great comfort to have a trifle to look to in case of sickness, or being out of place, or towards furnishing a house in case of marrying, which I suppose most girls look forward to, though few provide for; or to help an aged parent; or in some way or other to do good in the world; and will afford a pleasure which would never be found in squandering every shilling they earn on fine bonnets and gowns.

Well, things went on this way for about three years, when another unexpected change removed me from the dairy and laundry to the nursery. It happened that the small-pox was about in the neighbourhood, and as the three elder children had had it severely, and one had died, my master and mistress determined on having the two younger ones inoculated. Rachel, the second

nurse, had not had the disorder, and was of course unwilling to remain ; nor would she consent to be inoculated, though she had the offer. As she was very much respected in the family, it was agreed that she should be sent to the house of master's sister, and take with her Miss Ellen, the next above the two little ones, who was but a delicate child, and was likely to be benefited by change of air. Then some one was wanted to take her place in the nursery, and as the children had always taken very kindly to me, my lady proposed that I should assist in the nursery during Rachel's absence, and that some one should be engaged to do my dairy work. The laundry-maid and one of the house-maids offered to do it between them, at which I was much pleased, for I always disliked having occasional helpers about a house, if it could possibly be avoided. The children went through the disease very favourably ; but poor Rachel, whether she had taken the infection before she left the neighbourhood, or whether, as most people thought, she had frightened herself into it, fell sick and died : so vain it is to think we can run away from disease ! I do not by any means think that we are justified in needlessly running in the way of infection, and I do not blame Rachel, if she could not make up her mind to be inoculated, for leaving the place ; but, humanly speaking, I think there are no persons less liable to infection than those who maintain a steady, cheerful fortitude and confidence in God, and so go on in the way of duty, thinking little about themselves, except to commit their immortal interests and their temporal concerns unto

the wise, and gracious, and faithful care of a covenant God. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."

Poor Rachel was a great loss in the nursery; she was kind, affectionate, and gentle to the children, and yet taught them to mind her. She was also a young woman of good education, and accustomed to speak in a proper manner, which, though it is not of equal importance with fidelity, kindness and care, is by no means a trifle. It must be very vexatious to gentlefolks to have their children pick up low, ungrammatical, or vulgar words; and yet if they hear them, they will be sure to imitate them. Well, considering my want of education, who would have thought of the place being offered to me? yet so it was: and here I must remark what an advantage I found it to have had the conversation and instructions of the laundry-maid, who, I told you, was a respectable well-educated young woman, and who kindly taught me to write and cast accounts, and several other useful things! and what an advantage was it that our evening's leisure had been spent on improving books or profitable conversation, which naturally tend, not only to enlarge the mind, but also to polish the manners, and rub off any rude, awkward mode of expression which may have been acquired. But for these advantages, and, I may say, but for having endeavoured to improve them, I should have been almost as unfit for the squire's nursery as for the king's cabinet council.

Jane. Then what children were they, aunt,

whom you took to ? was our present squire one of them ?

Aunt. No, no ; they were the younger brothers and sisters of the late squire. He was then about nine years old, and spent most of his time with his tutor ; so we had not much to do with him in the nursery except the care of his clothes ; and that he used to come to us with his little wants and troubles : to make paste for his kites, or sails for his boats ; or to have his cuts, bruises, and chilblains doctored. He was a lively little gentleman, up at the top of high trees just like a squirrel ; leaping, skaiting, cricketing, whatever it was, he was all alive in it. I used often to be frightened, thinking he would come to some harm ; but though he often tore his clothes, he never got any serious injury to himself. I have often thought, with gratitude, of the goodness of God in preserving children from the many dangers they so thoughtlessly run into ; and I am sure a nurse-maid must be very thoughtless herself, if it is not her matter of daily prayer that the children committed to her charge may be preserved, and of daily thankfulness for the goodness that preserves them.

The rest of the children when I went into the nursery were Miss Catherine, about seven years old, and Miss Ellen five ; she died when she was about fifteen. Then Master Frederick, between two and three years old ; he is now an officer in the navy, and is expected home next summer. I hope I shall live to see him. Master Henry, then a baby in arms, is now in some great office in the law. He generally comes down for a few

days in September. After this there were three more children born—Frances, Eustace, and Margaret, all of whom I brought up.

Mrs. Marshall, the upper nurse, was a widow lady—yes, I may say so; for, though in service, she was a thorough lady—she had the education and manners of a gentlewoman; and though, when affliction reduced her to poverty, she had the wisdom and grace to submit herself to the dispensations of Providence, and contentedly to take to employments to which she had not been accustomed, this could no more degrade her from being a lady, than fine clothes, and money to spend, and servants to wait upon her, could make a lady of a rude, vulgar, uneducated person.

Mrs. Marshall was recommended to my lady at the time her first child (that is, the late squire) was born, and a great blessing she proved in the family. My lady was young and inexperienced, and knew nothing of the management of children; but she had the good of her children at heart, and she discovered her wisdom and solicitude in two particulars, which are not always found even in fond mothers who can employ persons to take care of their children. First: having good ground to conclude that the person she had engaged was fully worthy to be trusted, she did not cross her plans by false indulgence or whims, but treated her with the respect, and I may say deference, due to a more experienced friend, who had the same object at heart as herself, namely, the welfare of the child. Mrs. Marshall knew how to improve this confidence without abusing it. Although, as I have said, my lady at first

had little knowledge and no experience about children, and Mrs. Marshall had a great deal of both, and though her mistress quite permitted her to have her own way, yet by consulting in a respectful manner, and stating her plans and wishes, and asking if my lady had any objection to them, and then acting upon her consent as if it was her choice and order, she made it appear to the under-nurse and to the children that every thing originated not with the nurse but the mistress. I have known some conceited upper-nurses act very differently from this, and say, "Ah, my lady says so-and-so; but she is young, and knows nothing about the matter. It is my way to do so-and-so, and I insist upon having it done." If an upper-nurse acts thus towards her mistress, she may expect the under-nurse will act the same to her; and between them both, the child will very likely be ruined. Another thing in which my mistress showed her wisdom was, that she was always observing, and endeavouring to learn. Some ladies when they had engaged a superior nurse, as Mrs. Marshall, would have said, "She knows so much better than I do, that I leave it entirely to her;" and so they might become the mothers of large families, and know no better how to manage the tenth child than they did the first. My mistress would come and sit by the nurse while she dressed the first child, and ask her why she did so-and-so; "for," she would very justly say, "though I am ignorant, there is no reason why I should always continue so; and though I have the fullest confidence in you, it is possible that I may be deprived of you; and then I ought

to know what is right, that I may be able to watch over and instruct and correct one in whom I may not have such entire confidence. Indeed, though it was no disgrace to me not to be able to direct my nurse in the management of my first child, it would be a great disgrace afterward."

It is a pleasure to be employed by a mistress who is thus reasonable, and it is the duty of a servant, in whatever capacity, to treat such a lady with becoming respect.

The first two or three weeks after I went into the nursery, my lady took Miss Catherine under her own care, that we might have nothing to do but attend the little ones in the small pox. When they got quite well, the young ladies came back to us, and things went on in their former train, except that I, of course, was not so helpful to Mrs. Marshall as the assistant whom she had thoroughly brought into all her ways. However, she was kind and forbearing to me, and took great pains to instruct me, and I was willing to learn, and to do my best. She was also exceedingly kind in instructing me in many things of which I was before totally ignorant; and she furnished me with books for the improvement of my mind; indeed, I picked up a good deal by hearing the young ladies read and say their lessons. Mrs. Marshall had had not only the management but the instructing of Master Hamilton, (our late squire,) till he was eight years old; and when he was put under a regular tutor, the gentleman always spoke in the highest terms of his early discipline and education, saying, that if as good a foundation were always laid in the nursery, the

tutor would have a far more hopeful and agreeable task than was generally the case. This confirmed my master and mistress in their intention of keeping the young ladies under Mrs. Marshall's care. However, there was no further change made in the nursery till Miss Frances was born, and then our mistress expressed her intention of removing the two elder young ladies from the nursery, with Mrs. Marshall for their governess, and masters to teach them music, drawing, and such like. It was not then the fashion, as it is now, for the governess to teach all these things without the help of masters. Though Mrs. Marshall was quite as well instructed as most ladies of the day, she hesitated at accepting the charge which my lady proposed, not having, as she said, been trained with a view to engage in the work of education. My lady replied that she was well informed herself, and possessed a readiness for teaching and governing, which she considered far more important than having been brought up with an express design for teaching; and that she had much less hesitation on the score of her abilities for a governess than she had about sparing her from the nursery. On this point Mrs. Marshall kindly spoke in my favour: and let me remark, for it may be useful to you, girls, it was not so much for cleverness or knowledge that she recommended me, as for attention, thoughtfulness, and obedience. I well remember her saying, "If you please, ma'am, to trust Susan, I can answer for her acting upon what she has been taught, and if she is in any difficulty or uncertainty, she will not be self-con-

ceited and above asking instruction." Remember this—obedience in a lower situation is always a better recommendation for preferment than mere cleverness. My mistress consented to my taking the place of upper-nurse, on condition of Mrs. Marshall kindly engaging to give me all needful directions at first, and of my promising, in case of any difficulty, immediately to apply to her. This was indeed a post of honour, authority, trust, and emolument, far beyond my highest expectations. I hope I was in some measure sensible of the important trust reposed in me, and that it led me to be more frequent and earnest in prayer for strength and grace to discharge my duties aright; that I might never be neglectful of the health and comfort of my dear little charge; never be left to give them erroneous instruction, or to set them a bad example; never forget the value of their precious souls, or fail to use every opportunity of endeavouring to lead them to Jesus, the Saviour and Friend of little children. I have great reason to be thankful for the degree of success that attended my humble efforts. The dear children looked thriving and healthy, and behaved themselves as prettily as any children of their age could do; and some of them at least became decidedly and eminently pious: I don't mean to say through my instrumentality, yet I feel thankful for the reflection that at least they were not corrupted in the nursery; nor did they leave it without such instructions as it was in my power to impart; nor without many prayers for the Divine blessings which have followed them ever since, and will, as long

as I have a heart to feel, or a breath to breathe in prayer.

My preferment in the nursery made way for the introduction to the family of a young friend, in whom I felt much interested. I had lately been to see my old mistress, Mrs. Silver. She told me that she was anxious to get her girl into a respectable service, and begged me to speak for her if a vacancy occurred at the Hall;—"for," said she, "if we put her to learn a business, she may not get employment at it to keep her, and I am sure there is nothing so good for a young girl as a home in service, and nothing that fits her so well to make a working man's wife." I took the liberty of mentioning her to Mrs. Marshall; she told me that my lady had determined to put in the nursery a very steady, well-behaved girl, whom she had taken from a school of industry, and who had been about a year in the family as under house-maid; but that she would speak for Betsey Silver to take her place. This was better still than her being in the nursery, as she knew much more of household work than nursing; besides, though she was a very quick, clever girl, she was rather of a hasty temper, and would hardly have had the patience required for the management of children. In the house-maid's place she acquitted herself well, and gave great satisfaction. After a few years, she became upper house-maid, and so remained till she married away. She was left a young widow with one little boy; soon after which, the cook's place becoming vacant, her mother took her child, and she came into the house again, and continued

in that place till she succeeded me as house-keeper.

Jane. Pray, aunt, how old were you when you became head nurse?

Aunt. About twenty-four, for I went to Mrs. Silver at thirteen, and lived with her two years; and I had been nine years in the family when Mrs. Marshall left the nursery.

Jane. And pray, aunt, what had you done with your brothers all the time? for though you have not told me, I know that it was through your goodness that they were put in the way of getting a living.

Aunt. It was not a great deal that I did for them. They turned out good steady lads, and then a little help goes a great way; but I can truly say they were no great expense to me.

Jane. You put them to school, aunt, to begin with.

Aunt. Well, then, my mistress was kind to me, and supplied me with left-off clothes for them, which was a great help, and I had plenty of time to keep them tidily mended. By the time they were old enough to go apprentice, the mere interest of my money was enough to bind one to a trade, and master kindly got the town gift for the other.

Jane. What do you mean by the mere interest, aunt? I do not understand it.

Aunt. Do not you remember I told you that my master made a handsome present to each of us for our honesty, and gave us leave to put it in the steward's hands, and to add what more we could save from our wages, promising a shilling a-year interest for every pound?

Jane. Well, but a few shillings was not enough to bind a boy apprentice; why father paid twenty pounds with my brother!

Aunt. Very likely; but interest is not very long in amounting to pounds. Suppose now I had put in ten pounds at first; at the end of the first year there would be ten shillings interest; and at the end of the second year ten shillings and sixpence more interest.

Jane. Why should there be ten shillings one year, and ten and sixpence another?

Aunt. Because there would be interest upon the interest. Even the ten shillings added the first year would gain sixpence the second; so the second year it would be eleven pounds and sixpence; the third year eleven pounds eleven shillings and sixpence; the fourth year twelve pounds three shillings; the fifth year twelve pounds fifteen shillings; the sixth year thirteen pounds seven shillings and sixpence; the seventh year fourteen pounds; the eighth year fourteen pounds fourteen shillings; the ninth year fifteen pounds eight shillings and sixpence; the tenth year sixteen pounds three shillings and sixpence; the eleventh year sixteen pounds nineteen shillings and sixpence; the twelfth year seventeen pounds sixteen shillings and sixpence; the thirteenth year eighteen pounds thirteen shillings; the fourteenth year nineteen pounds twelve shillings and sixpence. I do not know that I have told it you exactly right, but in fourteen years it becomes nearly double; so if I had taken away only my interest, it would have come to nearly ten pounds, and still left my first ten pounds untouched. It was

not, however, so long as fourteen years; besides, as I told you, I added a little every quarter, and as my wages were raised, I could add more. To be sure, I was obliged to spend more money in clothes as I got into higher situations, yet not to the amount that my wages were increased; so that when I wanted to help my brothers, the interest was enough for the purpose without touching the principal. Then when they had learned their business, I lent each of them a little money to set up, which both of them have honestly repaid. So, though I have had the pleasure of helping them and seeing them do well, I am none the poorer for it.

Jane. No, aunt, but you are the happier, and they are the richer; and I am sure that they and we ought always to feel grateful to you, and so I hope we do.

In this sentiment all the girls concurred. The conversation had another good effect. It set them all on resolving that, if possible, they would save ten shillings of their first year's wages, and save on a little every year, that they might have something to look to in case of need, or to assist a friend.

Aunt Susan proceeded:—Things went on in a very quiet way in the nursery. Lucy proved a very good and suitable girl, and remained in the place till she married away. After her we had a girl who was very strongly recommended to my mistress; but I soon found her out in little sly artful tricks. I spoke to her privately of the sinfulness of such conduct, and entreated her to leave such bad ways; observing to her how peculiarly important it was that persons about children should set them an example of the

strictest regard for truth ; and telling her, that if I again found her guilty of such conduct, I must inform my mistress, and that she would be immediately discharged. She promised fair ; but I soon found that she had not broken off her bad habits, and that they were already beginning to be noticed by the children. It therefore became my painful duty to acquaint my mistress, and the result was just as I had said. I got a great deal of ill-will for getting the poor girl out of her place. Her mother and others talked of me as an upstart favourite, who could not bear to see any one rise but myself ; and many other ill-natured things ; but I had the testimony of my conscience, that it was nothing but a sense of duty to my master and mistress, and to the souls of my precious charge, that led me to do what was exceedingly painful to me. After this I had a very good girl, who remained with me till Miss Margaret was fit for the school-room, when, in fact, the nursery establishment was broken up.

Poor Miss Ellen was long in a declining state ; but the pious efforts made by her dear parents and excellent governess had not been in vain ; Divine influence set home their instructions to her heart, and she gave delightful evidence of early piety. Though a great sufferer, she was in a happy state of tranquillity and resignation ; so patient and gentle, it was a pleasure to wait on her, and in such a state of firm reliance on the blessed Saviour, and of joyful expectation of heavenly glory, that those who visited her dying chamber were constrained to say, “ This is none other than the house of God : this is the

gate of heaven." This dear young lady was just fifteen when she died,—much about your age, my dear girls. Do you ever set yourselves seriously to consider what would become of your immortal spirits if you were to die? and have you, by humble faith, committed them to the Lord Jesus, who alone can save and bless them?

The latter part of my time in the nursery, as there was no young child, I did a great deal of needlework both for the family and for myself; among other things, the patchwork bed that is upstairs, and several bed-quilts.

Jane. Pray, aunt, had you ever any intention of keeping house before you came to the Lodge?

Aunt. Perhaps I had, child, at one time, but it was ordered better otherwise. If you should live to grow up, and especially if you should have lived long in respectable service, and been able to lay by a few pounds, be very careful that you are not drawn in to listen to any smooth-tongued, interested man, who cares more for your money than you. Even if you find it out in time, you may smart for your folly. Indeed, I would say, never listen to any man who is not truly religious, or who does not evidence his religion by a steady and honourable course of consistent conduct, as well as by a profession of religion; for, alas! it is too easy for a person who has an interest to serve, to take up a profession of religion while the root of the matter is not in him. But I was telling you of my next change in situation, which, as I may say, was gradual, and almost imperceptible. The nursery was still my room, and I was still called

nurse in the family when the youngest child was quite above the need of a nurse ; but my chief employment was in personal attendance on my mistress and the young ladies, and in needle-work. In this place I continued several years, during which time Miss Catharine was married ; and then death made another move. My dear mistress, whose health had always been delicate, fell into lingering disease, and died after nearly four years of patient suffering. My master never held up his head after the loss of her. It seemed to revive him a little when his daughter, Miss Catharine that was, came with her two sweet little children to spend a few weeks with him ; but as soon as she was gone, his grief came over him again, and his health seemed to be sinking day by day. The physicians wished him to travel, but he could not bear the thoughts of it. At last he seemed to be in a much more resigned and tranquil state of mind, and took pleasure in reading, in pious conversation, and walking about the park with his own family ; but he was never inclined to see company, and was so highly nervous as to burst into tears at the slightest surprise or accident. While master was in this state, old Mrs. Morris, the housekeeper, was seized with a paralytic stroke. The young ladies dreaded for their papa to hear of it, for a similar attack was just what the physicians apprehended for him, and thought that any sudden shock would be likely to bring it on. However, he soon missed Mrs. Morris, and inquired after her. When informed that she was ill, he insisted on seeing her. Such was his kindness of heart

to all the servants, that if he knew of any one being seriously ill, he would not only desire that they might have every needful attention and advice, but, if proper, would himself visit them and pray with them, taking one or other of his children with him, that they might grow up with a disposition to show similar kindness. At first master was much shocked when he saw the alteration in Mrs. Morris, and wept like a child. It was plain enough that she would never be able to resume her duties as housekeeper. On leaving her room, he said to his daughters, "Poor Morris has been a faithful servant, but her time, like mine, is nearly over. Let Bennet take Morris's place. Pray—pray don't let me see fresh faces the little time I have to stay with you." By this time I was, as you may suppose, completely a family piece. As there was now no company keeping, the housekeeper's duties were comparatively light, and I found myself equal to managing them without giving up the little personal attendance required by my young ladies, or ministering to the comforts of my dear sinking master. After a few days, Mrs. Morris surprisingly revived, so as to recover her speech and mental faculties. She was never again able to walk, but lived more than three years, and was drawn about the park in a Bath chair. She was a cheerful old christian, and her conversation was greatly blessed to our master. He would sit in her room by the hour together, while one of the young ladies read in the Bible or the solid spiritual works of some good old author, and one or other of the aged pilgrims made

their remarks upon it. Hers were always of a cheerful encouraging nature — his sometimes gloomy and hesitating. I often observed, that if any one attempted to comfort him, by reminding him of his many years of piety and acts of goodness, it seemed only to fill him with the greater distress; but if Mrs. Morris said to him, “O master, remember the free firm promises of the glorious gospel of Christ!”—he would reply, “Yes—yes! the steps are firm if I can but find footing on them. Well, Morris, you are to me as Hopeful was to Christian: you hold up my head as I pass through the waters.” “Yes, master,” she would say, “and don’t you see yonder shining light, and the pearly gates, and don’t you hear the sweet hallelujahs in which those we loved are joining? and we shall join them soon, and sing—how we shall sing!—“Worthy—worthy the Lamb!” Though he could seldom join in the good woman’s joyful anticipations, he sometimes replied with firmness, “Yes, we believe that, through the grace of the Lord Jesus Christ, we shall be saved even as they; and oh, what a miracle of mercy if it should be so!”

I have often thought of it with peculiar thankfulness, that this good old woman was so far raised from her first attack, and spared to cheer and comfort the closing days of her honoured master. They were taken home not more than a month apart. Master went first. The stroke that seized him did not appear nearly so violent as hers, yet he never rallied from it, but expired in about forty-eight hours. The only expression

after his seizure was, when one of his daughters said to him, "My dear father, your heart and your flesh fail, but God is the strength of your heart, and"—he indistinctly, yet intelligibly, added, "portion for ever."

I have now very little to add. When the young squire (as we then called him, whom I remembered as the little wild Master Hamilton, but whom we now call the old squire—ah! so generations pass away!)—when he came to the estate, of course I expected to resign my post, which, indeed, I considered myself only to have taken for the sake of my aged master's feelings: however, it was the wish of the new squire and his lady that all the old servants should remain in their situations. The only one of the family who left was Mrs. Marshall, and that not immediately; but as the young ladies were pretty well grown up, and as, about that time, she came into a little property, beside a handsome legacy left her by the late squire, she wished, as soon as matters were settled, to go and live with her only daughter, who had just opened a boarding-school. We often heard of her, and generally saw her for a few days at Midsummer. She was always received with great respect and affection by the whole family. It is not more than ten years ago that she died in a good old age, full of the hopes and consolations of the gospel. For my own part, I continued, as you well know, housekeeper through the whole period of that squire's possession, which, poor gentleman! was short in comparison of his father's. However, he had been a follower of their faith and patience,

and early death only removed him to a far better inheritance than that which he left behind. His widow now lives in Westmoreland, and is a great blessing in the neighbourhood. She has often kindly desired me to pay her a visit, and though it is late in life to begin travelling, I am not sure that I shall not attempt the journey. And now here I am in this comfortable abode for the remainder of my days, with nothing to desire but that those who are near and dear to me by the ties of nature, or to whom I am tenderly attached by grateful friendship, may be found "bound up in the bundle of life with the Lord my God;" that the cause of my blessed Redeemer may prosper in the world; and that I may be found, in my humble degree, performing his will, depending entirely on what he has done and suffered as my hope for salvation, and, by the blessed influence of the Holy Spirit, daily more and more fitted for that happy world where I hope to see Him as He is.



CHAPTER VI.

AUNT SUSAN'S DIRECTIONS.

FROM Aunt Susan's conversation and memorandum-book the girls, among them, compiled the following directions:—

Of seeking a place.—If you are in want of a place, inquire only of such persons as are respectable, and on whom you can depend. If you hear of a place where a servant is wanted, and none of your friends know the parties, the

best place to inquire about them is at some large grocer's or linen-draper's shop in the neighbourhood. Ask for the master or the mistress of the shop, and beg of them the favour to tell you whether the house to which you have been directed is a place fit for a modest and respectable young woman to go to. For want of care in this particular, some girls, especially in London, have been drawn into very bad and improper places. Avoid taking the character of a place from servants or charwomen who have been turned away. Many instances have been known of such persons, from interested motives, giving very false representations; either from spite, to inconvenience a mistress by keeping her without a servant, or else to prevent an application, which might interfere with some plan of their own to get another person in. The general character of a family is sure to be pretty well known by respectable and disinterested neighbours; and as to little things, they can only be known by trial.

Servants who have reason to be ashamed at having left their place will sometimes shamefully misrepresent circumstances. "I was turned away," said one servant, "because the cat stole a hare's liver." On hearing this, another observes, "Then I will not go after the place. Who would live with a mistress that would turn away a servant for such a trifle?" The truth, when inquired into, was this: the servant was exceedingly disobedient, and would do things her own way, not her mistress's. Among other things, the mistress directed that,

at a certain time every morning, the servant should attend her in the pantry, and take orders for dinner. Till then she was neither to leave the kitchen to do her upstairs work, nor to bring out the provisions. The lady, who was very punctual, regularly came at the time appointed, but almost always found that the servant was elsewhere, and the provisions left about and exposed to the cat or other injury. After long trial and repeated reproof, the lady at length said, that the very next instance of disobedience should be the signal for giving her warning. It happened to be the trifling circumstance above related, and she had warning, not for the loss of a hare's liver, but for habitual disobedience. By her representations, one or two good servants were kept from applying after the place; but one who had sense to see a little deeper than the surface, applied for it, engaged herself, and lived happily in the place eight years and a half, until she married away in credit.

If you see an advertisement which you think would suit, never answer it alone, but get some prudent friend to accompany you.

Avoid the common register-offices, kept by persons whose characters are not known. Respectable families seldom go there to inquire after servants, and many who do are not such people as you would wish to live with.*

* There is a Register Office in Hatton Garden, London, No. 110, to which any young woman may safely apply. It is under the superintendence of a Benevolent Society for the Improvement and Encouragement of Female Servants.

When you go to hire yourself, consider well whether you are fit for the situation, and never attempt to gain a place by pretending to know more than you do. Ignorance is sure to discover itself in practice, and false pretensions will expose you to disgrace, and are, indeed, highly sinful. If you wish to try and learn, say so, offer to do your best, and request the lady to instruct you. If, with this fair understanding, she chooses to take you, she cannot blame you for ignorance, and you will have an opportunity of improving yourself. If you should lose the situation through your honesty, you will at least have the testimony of conscience, which is of far more value than the best situation; besides, it is only in acting uprightly that you can hope for the blessing of God, who can and will direct and provide for those who put their trust in Him.

Never be induced, for the sake of a light place and high wages, to enter a situation where your virtue would be endangered, or your soul neglected; where you would not have opportunity of keeping holy the sabbath, or where in any respect you would live in violation of the commands of God. Remember, "the curse of the Lord is in the dwelling of the wicked, but he blesseth the habitation of the just." You had better hire yourself to go into a house where some infectious disease rages than go into a house where the curse of God rests because of sin. Whatever, in point of worldly gains, you may lose by conscientious regard to the commands of God, you will be no loser in the end.

Remember the king who had made a bargain with some ungodly men, and had paid them a hundred talents of silver to help him; but a prophet of the Lord came, and told him, that if he had the help of these men, the blessing of God would not be with him, and he would certainly fall before the enemy, "for," said he, "God hath power to help and to cast down. And Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the army of Israel? And the man of God answered, 'The Lord is able to give thee much more than this.'" If I had gone to the public-house for four pounds a-year wages, when Mrs. Silver could only give me three, perhaps I might have come to ruin and misery, and, at all events, it is very unlikely that I should ever have lived with a family who have been such good friends to me and mine.

Never give yourself consequential airs when you go to be hired, saying that you expect this thing and demand that, and should not think of going under so and so. There is nothing lost by a civil modest manner of speaking. Consider what your services are fairly worth, and, lest you should be apt to overrate your own qualifications, ask some sober friend, who perhaps knows you better than you know yourself, what it would be fair and reasonable for you to ask. If the lady should propose less than this, and there are no other advantages in the situation that render it equivalent, you are at liberty civilly and respectfully to decline it. You have a right also to ask the rules of the house in any

particular that may strike you, but do it in a respectful manner ; and if the answer is not agreeable to your wishes and expectations, make no insolent remarks. An insolent conceited girl got rightly served by a lady on whom she called. Instead of civilly asking the lady what work she required, and what wages she offered, with a haughty toss of the head at each demand, she said, “ Of course you give ——— wages, for I shall not think of going under ; and of course you allow tea and sugar ; of course you employ a boy or man to clean knives and shoes and fetch water, for I never do that kind of work ; and of course you put out all the washing.” The lady let her go on to the end of her requirements, and then said, “ O, certainly— of course ; and you, no doubt, expect that we put out the beds to be made, and the dishes to be washed, and keep a servant only to look at. As you are not half handsome enough for that purpose, you had better seek a situation elsewhere. I shall not hire you.”

If at any time you should be out of place, be very careful with whom you reside ; if possible, be under the protection of your parents or other prudent relations. Especially avoid going to a public-house, or common lodging-house. You would in all probability get into mischief, and at all events the circumstance of itself would be against your being hired into a respectable family.

HINTS FOR PARTICULAR DEPARTMENTS OF SERVICE.

1. *The Cook*.—The business of a cook is to market and prepare all kinds of provision used in the family, and to keep clean all vessels and utensils employed for that purpose: her essential qualities are cleanliness, frugality, and punctuality.

Her frugality must be exercised both in what she purchases and in what she uses: for instance, a frugal careful cook will not put her employers to the expense of meat for making gravy when she has bones in the house that will answer the purpose as well; nor will she make a fire too long before it is wanted; nor burn large coals when small coals or cinders will do as well; nor use butter or lard for any purpose which dripping would serve; nor will she suffer meat to perish by neglecting to bring it out for use; nor beer, by drawing more than is wanted; nor destroy saucepans, or other vessels, by suffering them to remain on the fire without water: many such instances might be pointed out; but if young people will bear these cautions in mind, and act upon them, others will be sure to present themselves as the occasions arise.

Her cleanliness will discover itself, 1. In her person and dress. She will carefully avoid dirty hands, straggling hair, dirty caps and aprons; a slatternly appearance in general; and especially any vulgar disagreeable habit, as taking snuff, scratching her head, &c. &c.

2. In her habits. She will avoid spilling grease about, or suffering soot to fall into a saucepan, or cinders into a dripping-pan: she will carefully keep separate things that would injure each other; not putting milk into a beery jug, nor cutting bread or butter with an oniony or cheesy knife: and she will keep things to their proper places and uses; not standing a dirty saucepan on a clean dresser, or wiping cups or glasses with a greasy cloth; or the bottom of a greasy dish, or her own hands, on a table-cloth or napkin.

3. In all her cooking utensils. Her copper stew-

pans, saucepans, and other vessels, will be kept bright without, and clean and well-tinned within: she will never suffer food to remain in them to become cold: * her spit, gridiron, and frying-pan will not be put away greasy, otherwise they will accumulate a mass of dust and filth; nor will a tin saucepan, after cleaning, be put away without drying, otherwise it becomes rusty; so also does a toasting-fork, unless wiped dry and rubbed with a leather every time of using.

As to the method of cleaning saucepans and other kitchen utensils,—as soon as done with they should be filled with cold water to soak them; by this means, whatever hangs about the sides will be prevented from sticking, and they will be cleaned the more easily and effectually: afterwards, a bunch of straw, and a little wood-ashes lightly rubbed round the inside, answer very well; or if they are particularly greasy, the ashes may be boiled up in them with a little water, and then used for scouring as above; afterwards they must be well rinsed with clean water, and made perfectly dry. To brighten the outsides, have clean leathers, a separate one for each purpose, and rub the copper and brass vessels with white brick, finely powdered,† and the tin with fine whitening, or rotten stone, and sweet oil.

The cook may ensure punctuality by forecasting her work, and allotting the exact time at which every part of it ought to be attended to, in order to have all complete at the appointed minute; and in such calculation, allowing, even in a small family, a quarter of an hour for serving up dinner, and at least as long a time for

* The rust of copper and brass, called verdigris, which forms if any thing becomes cold in the vessel, is highly poisonous. Many lives have been sacrificed by the carelessness of cooks in this respect.

† Vitriol is often used for this purpose, but it is a dangerous thing to leave about; besides, though it cleans quickly, coppers so cleaned do not retain their colour.

unforeseen delays and hinderances. She will, in particular, be careful always to make up her fire in *proper* time, according to what she has to prepare, and never, to be without hot water: she will also regularly clean and put in its place *every* article *every* day, that the business of the morning may not be hindered by the neglects of the preceding afternoon; and she will take care to have in the house a regular supply of those things that are in daily use for cooking, such as flour, salt, pepper, &c., or much time may be hindered for want of having them at the moment they are required.

The following rules as to the time and manner of *dressing different meats* may be useful to young cooks.

In boiling or roasting a joint, a quarter of an hour to a pound is usually allowed, and to most joints a few minutes over. Poultry, according to its size: a chicken will take about twenty-five minutes or half an hour, a large fowl forty minutes for boiling—something longer for roasting; ducks, from half to three quarters of an hour; a goose, from an hour to an hour and a half; a turkey, from an hour and a quarter to an hour and three quarters; wild fowl and game should be less done than tame. White meats, as fowls, veal, lamb, should be lightly floured before boiling, to keep them white and free from grease: the pot must be carefully skimmed: use soft water for boiling, if it can be got: put the meat in when blood warm, and reckon the time from when it boils; keep it boiling the whole time, but do not let it boil fast. All thick joints, for roasting, require at first a slow but strong fire, and one that will become fiercer by degrees, when the joint is heated through; small thin joints (as of lamb, griskin of pork, &c.) and poultry, require a clear brisk fire from the first. All meat and poultry, while roasting, should be well basted, especially on the lean parts, turned every way in the influence of the fire, and a little salt and flour scattered on when nearly done. For frying and broiling,

have a brisk clear fire of cinder or charcoal: turn a steak often; scatter a little pepper and salt, and rub on a small piece of butter, when done. For boiling fish—mackerel and cod may be put on in cold water, with a spoonful of salt, and a little vinegar; salmon, with the water blood warm: set them on a moderate fire: the mackerel will be done when the water boils; the others will take five, ten, or fifteen minutes longer, but may be proved by pulling a fin; if it comes out easily, the fish is done. For frying fish, avoid as much as possible wetting it; let it be cleaned an hour or two before wanted, and wrapped in a coarse dry cloth; let it be well floured, and put into plenty of fat, *perfectly boiling*: let one side be done of a fine pale brown before you turn it.

The following rules apply to the *boiling of vegetables*.

Potatoes and jerusalem artichokes should be put into cold water, just enough to cover them, and a spoonful of salt: they should boil slowly, with the lid off, until the skin cracks; then pour off the water, put the lid on, and stand them on the hob some minutes to dry before peeling. Carrots, parsnips, and turnips, are best boiled with meat; they should be put in the liquor boiling: turnips and young carrots will take from twenty minutes to half an hour; old carrots require much longer. All kinds of greens, peas, beans, French-beans, asparagus, sea-kale, &c. should be put, with a little salt, into a fast boiling saucepan, and the lid immediately put on; make them boil up as quickly as possible; when they do so, take the lid off, and put it on no more, but keep them fast boiling till done.

For *puddings and pastry* the following directions may be observed.

Eggs should be well beaten, and then thoroughly mixed with flour, before any milk is added. For a rich batter-pudding, to every egg put one table-spoonful of flour, and one of milk; let the bason and cloth be buttered; tie it up securely, and boil it; for one egg, twenty minutes; for two, half an hour; for three, three quarters of an hour; and for five, one hour, which

time a light batter-pudding ought never to exceed. For a plain batter-pudding, either baked or boiled, fewer eggs will do to a larger quantity of flour and milk, and a little dripping or suet, finely shred, will make it light. For puddings, in which the milk and other ingredients are first boiled, and then added to the eggs, have the bread and milk, or rice* milk, boiling, and add to it by degrees the eggs and sugar, and put it immediately into the oven for baking, or the saucepan for boiling, without suffering it to get cool. For pie-crust, rub the lard and butter, or dripping, to a cream; then add the flour by degrees, and wet it with cold water; roll it out on a clean board. For a common paste, half a pound of fat to two pounds of flour; if wanted richer, more in proportion. Crust for steak or fruit puddings is made in the same manner, with either suet, lard, or dripping; they should be boiled in a basin, and will take, for a good sized fruit pudding, two hours' boiling; a steak pudding, of the same size, two hours and a half or three hours.†

2. *The House-maid*.—The business of the house-maid is to keep clean the passage or hall, staircase, parlours or drawing-room, and bed-chambers, with windows, grates, and furniture; to wait at table, and answer the door, if no man-servant is kept; and occasionally to perform needle-work. The following qualifications are particularly required in her:—She should be remarkably neat, quick and handy in all her movements; and not only good-tempered, but gentle and respectful in her manners, as she will have much intercourse with her employers and their friends.

* Two large table-spoonsful of ground rice will thicken a quart of new milk: wet the rice by degrees with a little of the milk cold, and stir it into the rest boiling; let it boil a minute or two, then add the eggs.

† These are long paragraphs, but they contain a good deal of information, by which any handy, notable girl, in a plain family, may guide herself in her first attempts, and practice will soon make all easy.

Her first work in the morning is to open the shutters, carefully fastening them back; * then to prepare the family room for breakfast. She clears away whatever may remain from the preceding evening,—candlesticks, glasses, &c., and removes them to a place of safety; then rolls up the hearthrug, and takes it away to shake, and turns back the carpet while she clears away the ashes, and cleans the chimney-place and grate, fender and fire-irons, and lays the fire.† She next brings the furniture into the middle of the room, and sweeps or brushes the carpet, shakes the curtains, sweeps the cobwebs from the ceiling, clearing up all flue round the sides of the room, or scouring them if necessary. After this she lights the fire, replaces the carpet and rug, dusts the window-frames, ledges, looking-glasses, chimney ornaments; then the furniture, and puts it in its place; cleans the brass locks, carries away all her brushes and dusters, and returns with the breakfast cloth and tea things.

In cleaning the grate it must first be thoroughly dusted; next, if the bars are bright steel, they must be rubbed first with sweet oil, then with emery paper, or white brick, and polished with soft leather; the handles of fire-irons in the same manner; also the fender, if steel. The grate itself, and sides of the fire-place, inside of fender, pan of shovel, and points of poker and tongs, must be first brushed with the *hard brush*,‡ till perfectly free from dust and dirt; next, with the *black-lead brush*, must be applied a mixture of black lead and lamp black, wet with small beer; afterwards, as briskly as possible,

* Through neglect of this, panes of glass are often broken, or passengers injured.

† In summer, when no fire has been lighted, it will only be necessary daily to dust the grate and remove any litter, and clean thoroughly once a week.

‡ If work is to be well done, servants must be properly furnished with sets of brushes, &c. for every purpose, and they ought to be careful of them.

brushed with two *shining brushes*, in succession, until perfectly dry and brilliant; last of all, before quitting the room, lightly dusted with a very dry, thin linen cloth. The chimney place, if marble, must be washed with flannel, dipped in a strong hot lather of soap and water, and wiped dry with a linen cloth. If free-stone, with soap and sand and cold water, or with a hearth-stone wetted with cold water, and dipped in sand. The brass locks are to be cleaned with a dry leather and white brick-dust; brass rims of fenders in the same manner: also brass finger plates; preserving the door from being soiled by a piece of pasteboard, with a hole cut in it the size of the article to be cleaned. The carpet may be daily swept with a carpet broom, either of hair or whisk, a few damp tea-leaves being previously scattered to catch the dust. It will occasionally require a more thorough cleaning, and must be taken up and beaten. After this, it may be sponged over with a mixture of cold water and grated potatoes, which will remove grease, and refresh the colours. For the looking-glasses and windows, remove all fly stains with a damp sponge; then gently rub with a soft, dry linen rag, and finish with flannel and powder blue. For the mahogany furniture, first perfectly remove all dust; if stained, wash with vinegar; when dry, rub the best furniture with a flannel moistened with linseed oil; after which, rub with a dry flannel or soft linen cloth, till perfectly polished. For coarser mahogany, or that which is much injured by daily use, instead of linseed oil may be used a *very small quantity* of bees'-wax and spirits of turpentine simmered together.* In cleaning tables, &c. the legs must be attended to as well as the tops. If mahogany is French polished, it must be wiped only with a very fine soft linen rag or old silk handkerchief, and not rubbed at all; neither must any kind of wax or oil be applied to it. Some beautiful pieces of furniture have been shockingly

* A small quantity quickly gives a polish; but too much, or too frequently used, gives a vulgar appearance and a sticky feel.

disfigured by ignorant servants rubbing or brushing them. The coal scuttle must be dusted, and then polished with leather and white brick, or white brick wet with vinegar, applied with rag, and afterwards polished with dry leather.

Greasy spots may be removed from boards in the following way. Dissolve some fuller's earth in soap lees boiling hot; cover the spot with it over night; next morning it may be scoured off, and the grease will be removed. If the grease be very deep, it will perhaps require to be done again.

After cleaning the parlour, the house-maid's next business is to sweep the stairs. If the parlour be up stairs, she must shut the parlour-door, and sweep down the stairs one by one, catching the dust in a dust-shovel; then dusting the windows and balustrade, also any furniture that may be on the landing place. But if the parlour be on the ground floor, the stairs had better be left till after the bed-rooms are done. In that case, she will proceed at once to the passage or hall, which must be first carefully swept: if there be a floor-cloth, wipe it with a damp flannel; after which, wet it all over with milk, and rub it, till bright, with a soft dry cloth.* The steps to be scoured with hearth-stone, and sand or mason's dust; and the brass knocker, plate, &c. cleaned with leather and white brick. In a paved hall, with alternate black and white stones, after washing the whole with soap and flannel, the white stones, if discoloured, may be improved by a mixture of thin size and pipe-maker's clay or whiting, applied with an old painting or dusting-brush: care must be taken that this is not suffered to splash the black stones, or it will look worse than if it had not been done at all.

As soon as the family are settled at breakfast, the house-maid should go through all the chambers, opening the windows, and stripping the beds: this should be

* This will not require to be done daily; once or twice a week will be sufficient.

done in a neat manner, (and by all means with clean hands and a clean apron,) not suffering the bed-clothes to drag on the floor, or turning them head to feet, or inside outwards. To secure this, when clean sheets are put on, let the right side of the under sheet be uppermost, and the mark on the right-hand corner at the head of the bed : let the right side of the upper sheet be placed inwards, and the mark at left-hand corner at the head of the bed. In stripping, place two chairs opposite the feet of the bed, and remove each article by itself, smoothly and carefully doubled, and they will always come right. Feather-beds must be thoroughly well shaken, and turned daily ; and mattresses should be turned once a week. Having stripped and shaken all the beds, they may be left open to air and settle, while the housemaid empties all the slops, and scalds the different vessels, wiping them dry with cloths kept on purpose : then go round again, making up the beds in the same order in which they were stripped : fold the curtains, and lay them across the head and feet of the bed, unless they be looped up ; draw the flue from under the bed with a long broom, or in hot weather with a damp mop : dust every article of furniture in the same manner as in the parlour : and, last of all, fill the ewers and water-bottles with soft and spring water, as may be ordered. See that all the chamber and parlour doors are kept shut, while the stairs and passage are swept and dusted.

She will most likely next have to remove the breakfast things, and wash them up, together with any glasses that may remain of the night before. This should be done in a wooden or tin rather than an earthen vessel, which must be kept perfectly clean, and free from grease. The water should be as hot as it may without danger of cracking the things ; let the water be poured into the bowl or tub, not *upon* china or glass : wash the glasses first, then the cups and saucers, and lastly, plates : wipe and polish with a linen cloth, dry and clean : the cream-pot and tea-pot should be filled with boiling water, and left a few minutes to scald, then wiped very dry ; the tea-board and table wiped with a different cloth from

that used for glasses and cups: tea-cloths hung up to dry on a line kept for that purpose; when dry, folded up and put away, to serve again. Black wedgewood tea-pots and cream-pots may be occasionally polished outside with a very little sweet oil, or a morsel of butter rubbed on with a bit of flannel, carefully avoiding to touch the inside: silver or metal tea-pots with soft leather and fine whiting, dry, or whiting and sweet oil, applied with flannel, then polished with leather: japanned tea-trays, washed clean, and polished with a bit of flannel and a dust of flour.—Every thing put in its place as soon as done with.

The housemaid will next employ herself in sweeping or dusting any other parlour or drawing-room not in constant use: once or twice in the week, on regular days, she will sweep the bed-rooms and scour the stairs; also scour the bed-rooms, as occasion may require. For all these matters, the directions already given may be referred to. If a good manager, she will allot to every morning its regular duties, and so contrive that the whole house should be kept thoroughly and constantly clean.

In small families it usually falls to her lot to clean the plate, and wait at table; for the latter purpose, she is expected to clean herself before the family dinner hour, and sit at needle-work the rest of the day. Let the plate be first well washed in hot water or soap-suds, and wiped dry; any wrought edges well brushed; then apply with a flannel a little sweet oil alone, or with very fine whiting shaken on; rub it off with the bare hand: when quite bright, brush out any whiting that may remain in the crevices, and dust with a soft linen cloth.

In laying the cloth, first, be sure to think of every thing in the kitchen, and carry in more knives, spoons, plates, and glasses than will be wanted, rather than have to leave the room to fetch more. Take in the knives in a tray, and keep another for the purpose of removing them when dirty; dust the dinner table, lay a baize cover, then the table cloth, which be careful to lay on the right side; let the middle of the cloth go exactly down the middle of the table, and the pattern

the right way ; that is, let the roots of flowers, or bottom of a basket, wrought on the cloth, lie towards the end of the table at which the master sits, and the heads of flowers upwards towards the mistress. If there are mats, place them in even order, according to the number of dishes ; large mats for meat dishes at the top, bottom, and, if required, in the middle, and small ones for vegetables on the sides. Knives and forks according to the number of persons, and placed at proper distances, the knife to the right hand, the fork to the left ; lay them lengthwise, and do not suffer the handles to reach beyond the edge of the table. At the top and bottom of the table, place a carving knife and fork outside of the other, and a gravy-spoon to each, either beside the carving-knife or across, so as to come between the mat and the plate of the carver. Fish-slice or soup-ladle, if wanted, to be laid in the same manner, salt-cellars at each corner of the table, a table-spoon on each side of them ; the castors, mustard, &c. on the side-table until called for ; wine-glasses are sometimes placed on the table, one to each person, on the right hand side ; sometimes they are kept on the side-board until they are called for, or till the dessert ; place chairs round at equal distances, according to the number of the company. If table-napkins are used, lay one on each plate, or at the left side of it, with a piece of bread, unless the family choose to have the bread handed round.

In plain families where a dumb-waiter is used, or one of the children is allowed to hand bread or beer as wanted, it is usual to put to each person a tumbler-glass or mug for beer.

If there is soup, put to each person a flat plate and a soup-plate on it.

Let the plates be placed round thoroughly warm, and carefully dusted the moment before the company sit down.

Have ready on the side-table the same number of plates to change as required. If thoroughly heated and kept in a pile, they will retain the heat a considerable time.

Observe, if any one does not choose soup, let the soup-plate be immediately removed.

The order in which the dishes are to be placed depends so much on the number of articles to be served, and on the taste of the mistress, that particular directions cannot easily be given. In general, however, it may be observed, that when there are only soup and meat, the soup is placed at the head of the table; when fish, soup, and meat, the fish at top, soup in the middle, and meat at the bottom; when boiled and roast meat, the boiled at top; poultry and roast meat, the former at top; ham in the middle. If two kinds of roast meat, that with which the ham is eaten at top; as for example, fillet of veal at top, roast beef at bottom—vegetables and sauce-boats to be placed straight on each side of the middle if there is no centre dish; if there is, then at cross corners.*

When the company are assembled, while a blessing is implored, (or, as it is commonly called, while grace is said,) let the waiter observe the most perfect stillness; not walking across the room, or clattering with plates or glasses. After this, let the covers be removed, unless orders be given to leave on any in particular; then let her be ready at her mistress's left hand to receive the plates as she supplies them, having always one ready to give in exchange; let her first serve the lady at the mistress's right hand, then the lady opposite, so changing sides each time till all the ladies are served, then the gentlemen in the like order. If she moves briskly, and has time before another plate is ready to inquire of each what vegetables are chosen, and to get them supplied, she should do so, still keeping an eye to the mistress, and not suffering her to wait a moment for the removal of a plate. When all are supplied with meat,

* A very little experience and observation will accustom an intelligent servant to place these things so as to present the most tasty appearance, and, at the same time, to avoid crowding them into the room required for plates.

then look round and see if any are in want of vegetables, sauce, or bread, and supply them as quickly as possible.

Observe when any plate is empty, and, unless ordered to the contrary, take it to the mistress to be supplied with the same meat as before. If the person declines taking any more of that meat (fish or soup) immediately remove the plate, knife and fork, and present clean ones.

Clear the dirty knives at once into the tray for that purpose, and the plates into a scuttle-basket lined with tin, if one is provided: if not, place the dirty plates in neat piles of equal size, or all large at bottom and small at top; leave no bones or fragments in the plates when piled, but collect all into one.

When a plate is to be changed, as long as the person has not partaken of each kind of meat, a large plate is to be given: but if meat is declined, then exchange again for a small plate, knife and fork, and dessert-spoon for pudding or pie. When that has been served and declined, place to each person a cheese-plate, and knife only, unless there is salad, then put a fork also.

When called upon for bread or beer, go to the left hand of the person, hand the glass of beer or water on a waiter, and (unless the custom of the family be otherwise) wait until the person has drank and returns the glass. In this case, the same glass must not be handed again, but a clean glass for each person as often as they call for drink, but it is most usual for persons to retain their own glasses.

When a moment occurs in which the company are all provided and engaged, the waiter should watch that opportunity of getting ready what will next be wanted; as, fresh plates, more beer, or pudding and pie, when the meat is nearly done with.

When meat and vegetables are to be removed, do not spend time in taking them into the kitchen while the company wait for pudding, &c.; but very quickly remove them to the corner of the room, or hand them to another servant who waits at the door to receive

them, and instantly replace them with what is to be served next.

In removing dishes, be very careful not to spill the gravy either on the company, the table cloth, or the carpet.

When dinner is ended, let all be removed with neatness and expedition: carry round a knife-tray for the knives; a spoon-tray for the spoons; a waiter for the salt-cellars, glasses, and clean spoons.

Go round with a fork, to collect any pieces of bread into a plate or basket.

If there is a table brush, use it to sweep the crumbs on to a plate; if not, use a large spoon in the same manner; then smoothly fold back the ends and sides of the cloth, and remove it lightly.*

In arranging the dessert, in the first place it is usual to put round finger glasses and white d'oileys; after they are used, remove them and the green baize, wipe the table, and place the dessert. The manner of arranging the dishes, &c. must depend on their number—always placing the three principal dishes at the top, bottom, and middle, and the smaller dishes disposed to the best advantage on the sides. Between the top and middle dishes, place the sugar-basin, or castor, and two glass jugs with cold and warm water, if the latter is required; and between the middle and lower dish, place rummer glasses. In a mixed company of ladies and gentlemen, put the wine decanters at the lower end of the table; but if there be only ladies, put the wine to the one who sits at the head. On each dish place a table-spoon; and if there be a cake, a knife on that dish. If a stand of jellies or ices, place a tea-spoon between each. Lay to each person round the table a

* If this is done in a quick and dexterous manner, the company will be less displeased at the moment's hinderance it occasions, than pleased at the indication of neatness and thoughtfulness it presents. For want of it, the second time of using, a table-cloth looks just like a pocket-handkerchief.

plate, dessert knife and fork, and spoon, a figured d'oiley, and two wine glasses. When this is done, remove whatever may remain of the dinner, put coals on the fire, if required, and quit the room as quickly as possible.

For waiting at tea, the best qualifications are a quick observance of the intimations of the mistress, and of the wants of the guests. It is better to have two waiters—one for tea, coffee, sugar, and cream, and the other for muffins, toast, and bread and butter: but where this is not the case, one large waiter, nearly the size of a tea-board, will do. Keep the eatables to the left hand, next the sugar and cream; and what room remains, to be filled with alternate cups of tea and coffee. The mistress usually intimates the order in which the company should be served: if not, the servant must use her best judgment—in winter, generally taking those first that sit nearest to the fire-side, and always married ladies before single ones. If several have chosen coffee, and only tea remains on the waiter, return for a fresh supply, taking care not to hand to any one with only one sort on the board. When all are helped round, be on the watch to hand the eatables again as required, and to receive the cups as emptied. Be particular in informing the mistress whose cup you return.*

With respect to answering the street door:—1. Be *attentive and quick*; never suffer any person to knock or ring twice. 2. Be *civil*; civility is always cheap, scorn always odious: whoever may come to the door, and upon whatever business, let them receive a civil answer. 3. Be *cautious*. If a stranger calls, however plausibly he may speak, do not admit him to any of the rooms, or leave him, to fetch pen and ink, or comply with any other request he may make, unless some of the family are at hand; and by no means inform him

* These rules are sufficient for plain families, where most young servants begin their career.

of any of the family circumstances—who may be out or who at home, &c.* 4. In receiving a name or message, be careful to take it exactly, and deliver it punctually. 5. Be not hasty in giving an answer without authority, especially to a person in the habit of calling. The person after whom he inquires may not be within, but another of the family may be competent to answer his business; or the person inquired after may have been out, and returned without your knowing it. It is easy to say, “I will inquire;” and, having done so, return with such answer as you are directed. 6. Be sure, if you say any thing, to speak the truth. There is no harm in saying, “My master is engaged; I do not think he can be spoken with;” but there is great harm in saying, “He is out,” when you know him to be at home. If this is required of you, by all means respectfully remonstrate against it, and beg your employers, as they wish you to speak truth to them, not to compel you to tell falsehoods for them.†

The house-maid is generally expected to reserve most of the afternoon for needlework. Particular directions will be found among those given to the sempstress.

3. *The Nurse-maid.*—A nurse-maid ought to possess in a high degree the virtues of uprightness, steadiness, thoughtfulness, self-possession, activity, neatness, and good-temper. The services required of her are, to attend by day and night to such children as are committed to her care. Her attention should be directed to their persons, apparel, diet, apartment, and health; to their exercise, rest, employments, recreations, and the formation of their moral character.

* These inquiries and manœuvres are often practised by sharpers and swindlers, to ascertain the absence of the male part of the family, and rob the house.

† It is a good answer commonly given to visitors in the island of Jersey, when it is inconvenient to the lady to see company,—“*Madame est invisible* ;” i. e. “My lady is invisible,” or, “is not to be seen:” and no one thinks of taking offence at it.

It may appear that some of these duties are confined to nurses of the higher class, or even to governesses, but no one who undertakes the office of a nurse-maid, in however subordinate a sphere, can be considered as free from attention, more or less, to all these particulars, inasmuch as it is impossible for any one to be connected with children without either benefiting or injuring them in these respects.

Uprightness, or integrity of principle, is as essential to a nurse-maid as to any servant whatever; perhaps more so, inasmuch as the property entrusted to her care is of the most valuable kind, and if injured, the injury is more irreparable.

This virtue will discover itself, 1. In a conscientious regard to the injunctions of the parents, and the welfare of the children, whether or not the obedience, or the failure, may be liable to observation. 2. In a candid and immediate communication to the parents of any thing that may affect the welfare of their children, whether in health, comfort, morals, or manners.

Steadiness is particularly required, as a person who is giddy, and bent upon her own pleasures, will be sure, in some way or other, to neglect, injure, or endanger the children committed to her care; for instance, a giddy, gossiping nurse-maid is likely to be found in the kitchen, or at the street door, pursuing her own pleasures, while her infant is crying, unheeded, in the nursery, or an older child falls down, or sets fire to itself. When out walking, she perhaps is engaged in the society of some other nurse-maid, or even yet more improper companion, while the children are moping and moaning unheeded, or suffered to play with dirty or diseased children, or bribed to conceal from their parents something improper they have witnessed; or, by the light songs, low jests, and foolish stories in which such a girl delights, the minds of the children are poisoned, which is more injurious still. To avoid all these and many similar evils, a nurse-maid should be very steady. She must also be thoughtful, because children require constant and minute attention: because, while young,

they have many wants which they cannot express, may suffer inconveniences of which they cannot complain, and are exposed to dangers of which they are not aware. Those who attend them, therefore, should be particularly thoughtful, quick-sighted, and studious to promote their welfare and comfort. Self-possession also is particularly necessary, because children in their earliest infancy are liable to sudden attacks of disease, and, as they grow older, to accidents which might speedily prove fatal: it is therefore highly desirable that those who have the charge of them should not only know what to do, but should also be able to act with calmness and promptitude in cases of emergency.

Activity is required in a nurse-maid, because constant exertion is necessary to a child's health and cheerfulness. When awake, it should be constantly dandled about, and amused in a lively manner; when asleep, the nurse will have full employment in getting every thing in order, and providing for its wants on awakening. To a nurse who is not of an active disposition, all this will be intolerably irksome. She will naturally spare herself as much as possible; and the child, in consequence, will become lumpy, dull, and unhealthy.

There is nothing on which the health and comfort of an infant more depends than on thorough cleanliness. If every thing about it be not perfectly clean, its tender skin will become chafed and galled—its health will be injured through imbibing unpleasant smells—and it will become restless and fretful by being constantly uneasy. Besides, if the nurse be not cleanly, the child is not likely to imbibe habits of cleanliness, which are necessary to its own comfort and that of those about it.

Good temper is equally essential, for three principal reasons: 1. A child in health should be played with in a lively cheerful manner; thus it acquires many ideas, and many sources of enjoyment are opened to it. A person of a gloomy, morose disposition, is utterly unfit to have the care of children. 2. Because a nurse is liable to frequent interruptions of her own comfort.

The child may want attending to just as she has sat down to a meal, or just as she has retired to rest, or just as she is going out. A person of a peevish, irritable temper will be vexed at these interruptions, and perhaps vent her feelings by scolding, shaking, or neglecting the helpless babe. 3. A nurse is liable to have many exercises for her patience, perhaps even in the caprice of parents—certainly in the folly and perverseness of children, which must yet be borne with, and corrected with gentleness and reason. If a child be violently and unreasonably thwarted, or corrected with passion and severity, it is very likely to have its temper soured, or its spirit broken for life, by such injudicious treatment.

As to the person of the child, let it be thoroughly washed twice a day; the whole body in the morning, the lower half at night. The first week or two after its birth, the chill should be taken off the water,—afterwards used quite cold. A large soft sponge is the best thing to wash with. First clean carefully behind the ears, in the folds of the neck, &c.; then hold the child gently inclining over the basin, and several times filling the sponge, discharge the water over its head; then rub it thoroughly dry, and tie on a flannel cap, while it is being dressed; on removing the flannel cap, let the hair be brushed, not combed. The skin of very young infants, when wiped thoroughly dry, may be dusted with a little hair powder. Never suffer any thing wet to remain on it: this is both unhealthy and uncomfortable. Let it be washed entirely naked; otherwise it cannot be thoroughly washed or properly dried. While doing this, be very careful to avoid drafts of air. As soon as possible begin to accustom it to habits of cleanliness itself. This is easily accomplished by attention, regularity, and perseverance on the part of the nurse.

A child, while very young, should be carried chiefly in a lying posture, at least until it becomes strong enough to rear itself up. When undressed, it should be allowed a little time to stretch its limbs and play about

naked. To encourage it to do this, the nurse should play with it, and gently rub its body and limbs, which will conduce to its growth and activity.

As to its clothing, let it be as simple and easy as possible—moderately warm, especially about the chest, bowels, and feet; yet do not let it be overloaded with clothes; let the head be kept as cool as possible, and avoid all tight bandages; let the clothes be entirely changed twice a-day, well aired before putting on at first, and, when changed, carefully dried, and rubbed soft, where it may have become harsh with drivelling or perspiration. Linen should not be put on warm. In sticking pins, be very careful to do it safely and securely, so that they shall neither slip out, nor prick the child: for this purpose, slip the left hand between the clothes and the child's flesh, and darn the pin in and out several times, as in darning a stocking.

Respecting the food of children, the less that an infant takes for the first four months, besides the mother's milk, the better. If it must be wholly or part brought up by hand, the best food it can take at first is grit gruel and cow's milk, in equal parts: the milk not boiled, but mixed with hot gruel, which will bring it to a proper warmth. After the first week or two, the child may be fed with milk, thickened with flour that has been dried in an oven or tied in a bag and boiled. Arrow-root powder, or sago, make very good food for children. The less food is sweetened the better.* Let it be properly cooled, and feed the child slowly—not more than half filling the spoon. A suck-bottle is still better. After feeding, let it sit up a little, and be gently moved, until it has thrown off the wind. When a child can hold any thing in its hand, let it have a piece of upper crust of bread. Children must not fast too long, nor yet be overfed. As to the food of older

* Many nurse-maids, to keep an infant quiet while they have their tea, will feed it with bread, or bread and butter, sopped in tea, and very much sweetened. This is a very bloating, unwholesome food.

children, all kinds of sweet cakes, sugar-plums, unripe fruits, especially raw apples, are very injurious; also heavy flour puddings, and pastry in general. Children should have no meat till they run alone and have cut most of their teeth; then such only as is very tender and plainly dressed. Let their meat be shred very small, and potatoes carefully mashed and freed from every lump. The best drink they can have is water, or milk and water: wine, beer, and spirits, are always hurtful—it might be said poisonous. It is a nurse-maid's bounden duty never on any account to suffer an infant or child under her care to eat or drink any thing without the express approbation of its parents.

As to the nurse-maid's charge with respect to the children's apartment, for cleaning the rooms and furniture, let her look to the directions given to the house-maid. The following rules will particularly apply to herself:—1. Let her take the opportunity of the child being asleep, to tidy the room and fetch up coal, fill the kettle, and any thing else that may be wanted. 2. Let a moderate fire be kept, never fierce, never suffered to go so low as to chill the room; let it be lighted a sufficient time before the children come in the morning, moderately to warm the air of the room. 3. While the child is asleep, let napkins, and other linen, be well aired for its use. 4. When the child is out, let the windows be opened to air the room, but shut before its return. 5. Let every thing that might occasion an unpleasant smell be *immediately* removed out of the room. 6. When the day-nursery is to be scoured, let it be done in the evening, after the child is gone to bed, that it may be thoroughly dry for morning. In like manner, when the sleeping-room is to be scoured, let it be done as early as possible after the child quits it in the morning. In general, let the most scrupulous attention be paid to cleanliness and neatness in every thing with which children are concerned.

The nurse should be constantly observant of health. If an infant screams, and appears to be in pain—if it draws up its legs—if its flesh feels flabby—if it look black in the face, or exceedingly pale—if its

breath smells sour—if it rejects its food—if its motions are either deficient or excessive, or present any unnatural appearance—she may conclude that something is amiss. In like manner, if older children are restless, start in their sleep, loathe their food, appear unusually drowsy, their flesh feels burning hot, or feet exceedingly cold, if they are sick, or disordered in their bowels, or in any way complain, let them be attended to. If any of these symptoms occur, her duty is three-fold. 1. Let her carefully avoid giving any remedy of her own accord, or at the suggestion of any ignorant person. Such will often prescribe laudanum, or spirits, or cordials of some kind, by which thousands of children have lost their lives. 2. Let her *immediately* inform the mother of what she has observed; or, in case she should be absent, the medical gentleman who attends the family, or some friend in whom she knows the parents confide. 3. Let her strictly attend to the directions she may receive from them, not giving way to the child's objection against taking its medicines, or indulging it in any thing which may have been forbidden; and let her from time to time report any alterations she may have observed in the disorder.

With respect to the exercise of children:—while very young, it will be most safely taken in the nurse's arms. Let them be gently dandled about, not roughly shaken or suddenly jerked, or turned violently round: these often frighten a child, and produce fits, or other serious disorders. When naked, let it move, kick, and stretch about at pleasure. When two months old, let it be occasionally laid on the floor a few minutes at a time,* the nurse keeping sight of it the whole time, and taking it up as soon as it becomes dissatisfied. As to exercise in the open air, the mother will most probably

* Let especial care be taken that there be nothing on the carpet which may injure it;—pins, needles, bits of coal, or cinder. This is one advantage of neatness. A neat person will not be likely to drop such things; or, if she does, will be sure to pick them up directly.

regulate this matter: if left to the nurse-maid, let her bear in mind, that intense heat is to be avoided; also a bleak or damp air; especially a keen easterly wind: and that children should never be abroad when the damps of evening come on.

The best way of teaching to walk, is to let them find it out of themselves. All kinds of leading-strings, go-carts, ploughs and swings, are highly improper. Children who have health, and the use of their limbs, will be sure to walk in time; and no attempt should be made to hurry them. After being laid on the ground, as above recommended, in a few weeks a child will turn itself round; by degrees it will crawl upon its hands and knees, then raise itself up by a chair, and so support itself: at length it will take courage and walk across the room. All that the nurse has to do is, to see that nothing is in the way by which it might hurt itself; and this is the best possible method in which a child can learn to walk.

When children can run about and exercise themselves, the less they are in arms the better. They must not, however, be suffered to walk far out of doors to tire themselves, but will require occasional carrying till they are two or three years old.

As to the rest of children: while very young, they cannot sleep too much, provided their sleep be natural; but they must neither be rocked nor lulled to sleep with opiates or cordials. Let them not be laid down immediately after sucking or feeding, but kept a few moments in gentle motion. They sleep best at night on the arm of a healthy, attentive nurse. If laid in a bed or cradle, an infant should be placed on the middle of the pillow, with its shoulders nearly as high as the head, otherwise it will be in danger of rolling under the pillow, and being suffocated. Let the child be laid to sleep occasionally on either side, but more frequently on the right, —never on its back.

All turn-up and press bedsteads are to be avoided in nurseries. If they must be had, let them never be shut up without ascertaining that the child is not there.

When children begin to be more wakeful and active, they should still be accustomed to two regular sleeps in a day, of at least two hours in the morning, and one in the afternoon, for the first year. The morning sleep should be continued at least for the two first years, and then if laid aside in the short days, should be resumed through the following summer. Great care should be taken never to awaken children suddenly; neither should they be carried into a strong light immediately on awaking. It is always beneficial to children to go to bed and rise *early* and *regularly*.

A good nurse will be sure to contrive some employments for her children, which, without fatiguing or overburdening, shall early instil habits of activity, regularity, and desire of usefulness. Unless children be accustomed to employment, they will soon acquire an indolent, yawning, helpless habit, which will in all probability remain with them through life. To prevent this, let the nurse accustom them daily to do something useful suited to their age.*

With respect to their play or recreation, the first concern will be, to see that they do not injure themselves. They must not be allowed to play with dangerous things; such as knives, stones, halfpence, &c.; nor to run near the fire, or an open window, or the edge of water. The next thing is to make their play beneficial. In hot weather, quiet sports should be contrived for them; in cold weather, such as will exercise and warm them. They should be encouraged to ask questions about the construction of their play-things,

* Such as to knit, to wind thread or tape; when they walk out, to collect a little bundle of sticks; to fold up their own clothes night and morning; to clear the play-things before every meal, and before going to bed. It will not be supposed that these things are recommended for the value of the labour, but for the value of the habit: as they become older, they should have a daily lesson, if it be but of one letter; and girls a daily task of work, if it be but ten stitches.

and to attempt making things themselves. For this purpose, they should be furnished with a few odd bits of wood, card, ribbon-rollers, &c. on which they may exercise their ingenuity. They should be accustomed to regularity even in play, not allowed to have out every thing at once, of which they are generally tired as soon as they have strewed the nursery; but let them choose their play or play-things for the afternoon or evening, and then keep to their choice.

It is a good way to reserve some special play-things only for wet weather, when they are confined within doors; such as Noah's ark, a box of bricks, a travelling map, or sets of letters, &c. They should never be allowed to play for gain, of even a pin; and the strictest justice and fairness should be observed between them.

The nurse-maid has much to do with the formation of moral character; as much, perhaps, as the parents themselves. If she sets a bad example, or connives at bad practices, she may entirely frustrate their best endeavours for the welfare of their children; let her, therefore, attend to the following rules, and conscientiously observe them. 1. Never say or do a thing you would not like the child to imitate, or tell its parents of. 2. Never suffer a child, in the absence of its parents, to be guilty of an act of disobedience to their known commands. 3. Grant no indulgence that parents have forbidden. 4. Have no favourites, but treat all with justice and equality. 5. Never induce a child to do any thing by promises, which you cannot or do not intend to perform. 6. Never deceive a child, by telling it that medicine is pleasant, that it is not painful to have a tooth drawn, &c.; but say that, if patiently borne, the inconvenience will soon be over, and the advantage lasting. 7. Never terrify them to obedience, by talking of ghosts, dark holes, old men, &c.: nothing can be more wicked and injurious. 8. Enforce justice, and encourage kindness between brothers and sisters. Let each child have its own right undisturbed, yet be taught and encouraged, but not compelled to share it with the others. 9. Never praise children for their beauty or

fine clothes, or make either eatables or finery a reward for good conduct. 10. Encourage sincerity, and be ready to forgive a fault that is honestly confessed; but let no instance of injustice or falsehood pass without informing the parents. 11. When a fault has been committed, confessed, and forgiven, never let the child be reproached for it afterwards, either by yourself or by the other children. 12. Endeavour to impress on the minds of children a sense of religion. Let this always be done in a cheerful and pleasant, yet serious manner, as that which ought to be loved, but not trifled with. That you may be enabled to do this, and in all things to act conscientiously and worthily, read the Bible for yourself, pray constantly for grace to follow its dictates, and pray also that your endeavours may be blessed to your young and important charge.

4. *The Lady's-maid.*—The duties of a lady's-maid are, to perform every personal service for her lady; to take charge of her wardrobe and apartment; and to see that the laundress and house-maid properly discharge their business as far as it may be connected with these particulars.

As the lady's-maid is, in a high degree, a confidential servant, and has valuable property committed to her care, as well as, perhaps, important secrets coming within her knowledge, a high principle of integrity is the first and most indispensable requisite. Her natural disposition should be active, obliging, and gentle: her education and habits superior to those of females in the lower departments of service, and as far as possible removed from vulgarity: her clothing should be good of its kind, neat, and suitable to her station; she must neither disgrace her mistress by a shabby appearance, nor offend her by attempting to equal her in fashion and finery: she must have a thorough control over her tongue, for in no department is a disposition to impertinence, or to idle gossiping, or petty scandal, more offensive and injurious than in that of a lady's-maid. Her education ought at least to extend to a thorough knowledge of her own language, and a capacity to read,

speaking, and write it with propriety. If she have also a knowledge of French, it may be advantageous, especially if called to travel. She must be ready in accounts; a good plain and ornamental needle-woman, and have some knowledge of dress-making, millinery, and hair-dressing.* She will be required to wait upon her lady, and assist her in dressing and undressing; her services will be best regulated by a due regard to health, comfort, and personal appearance. This regard will manifest itself in the promptitude and regularity of her attentions; in her care to have every thing required ready and at hand at the proper time: as, for example, dressing-room fire, warm and cold water, night and day clothes, combs and brushes, linen well aired, shoes to exchange in case of coming in damp, &c.; and in her nimble and tasteful manner of disposing her lady's dress and ornaments. Her personal attendance will also be required, in case of illness, to administer medicine, and perform many other little services, which, if she be a trusty and attached servant, will be much more acceptable at her hands than at those of a stranger.

In her charge of the wardrobe, she will be required to see that every thing is safe, nothing missing, and that every thing is where it may be immediately found when wanted. For this purpose she should, 1. Keep an inventory of every thing committed to her care, and frequently compare it to see that all is right; and, 2. Assign to each its proper place, into which it should be put as soon as done with. She should also carefully inspect every article of dress when taken off, that if they have sustained any injury, or acquired spots or stains, they may be immediately cleaned and repaired. It will next be her care to give out and receive linen from the wash, counting the articles, and seeing that every thing

* Perhaps this situation is best filled by young persons who have been educated with a view to a higher line of life, but whom the vicissitudes of trade have driven to seek their own subsistence, and who are not sufficiently educated to engage in the work of tuition.

is mended or made up as may be required, ready for use. It will also be her business to make and alter dresses, and millinery, according to her lady's directions, or her own taste.

In the apartment, it will be her care to remove from the toilet all trinkets, combs, brushes, &c. every time that her lady goes up to dress; also to put away dresses, &c. before the house-maid comes in to sweep or dust the room; to see that this is regularly and properly done, the windows properly shut and fastened, the fire lit in good time, and the bed linen thoroughly aired.

She is to consider herself in general at the disposal of her lady in any way (not menial) that may conduce to her comfort. Her usual employment, when not attending her lady, will be needle-work, and perhaps the getting up of fine linen, gauze, lace, silk stockings, &c. She will also probably be required, especially if her lady be elderly or in ill-health, to sit with her and read to her. To persons in this situation I repeat the injunction, that whatever passes in the bed-chamber or the dressing-room, may never be repeated in the servants' hall; and a well-disposed young woman filling this situation, if employed in reading aloud, and the choice is left to herself, has an opportunity put into her hands of presenting *that* to her mistress's attention which may both improve her mind, and promote her immortal interest and happiness.

5. *The Laundress*.—The laundress should be strong, active, cleanly, and frugal: an early riser, and a good contriver. Her work is of a laborious kind, and its being well performed greatly depends on her activity and good management.

When washing is to be performed, let every thing be got ready the day before. The copper filled with soft water; the tubs (which were well scrubbed and dried before putting away) well dusted and rinsed; the line tied up; and the linen sorted, that is, divided into separate allotments of articles, according as they are fit to be washed together. For example, muslins and fine table linen, body linen, sheets, coloured things,

flannels, kitchen towels, should all be washed separately from each other. Be sure to have good water, and plenty of it: if you have not rain or river water, it must be made soft with the lees of soap or wood ashes, pearl ash, or soda; but observe, water so mixed will not do either for flannels or coloured things: it thickens flannels, and discharges colour. If you have but a little rain water, it should be secured for these articles; the suds that have washed flannels, if not too dirty, are the very best that can be used for washing coloured things the first time: the flannels must then be rinsed in clear warm, soft water, and hung out immediately without wringing. This water will do to second the coloured things. Let them be taken quickly from one water to the other, and not suffered to lie together damp, or they will dry streaky.

When sufficiently washed, rinse them twice in plenty of spring water, and hang up immediately without wringing. Gowns should be pinned up by the shoulders rather than the tail, or the body lining becomes discoloured.

Greasy spots may be taken out of all kinds of woollen cloths, blankets, scarlet cloaks, or table baizes, without injury to the colour, by washing them with gall instead of soap. A pint, mixed up in a good sized tub of warm soft water, will be sufficient for several articles: it will lather in the same manner as soap. To take off the smell of the gall, the things must be several times rinsed in water; when dry, they should be mangled, and suffered to remain in the mangle all night; they will then appear as good as new.

Iron-moulds or ink spots may be removed from linen by holding it on the cover of a tankard or metal tea-pot of boiling water, and wetting it with the juice of sorrel and salt, or with salts of lemon; then washed in ley.

Mildew may be removed by rubbing well with soap, then with fine chalk scraped; spread it on the grass; as it dries, wet it a little, and repeat the soap and chalk if required: it will generally come out with twice doing.

As to the white things:—first let all be carefully examined; then rub in soap to such parts as most require it, as the collars and wristbands of shirts. In this part of the operation be careful that the water is not too hot, or it will set the dirt. Afterwards, let all be twice well washed in plenty of clear warm lather, shaking each article separately, and examining that every spot and stain is removed. Then boil them, taking care not to put too many in the copper at once. A small quantity of soft soap, thrown into the boil, gives a good colour to the linen. Well wash out of the boil, (no more soap will be required,) then rinse in plenty of spring water. The rinsing water should be made moderately blue by means of stone blue, tied in a flannel bag, and squeezed in.

In making starch: with *cold* water very gradually moisten a table-spoonful of starch: when quite smooth, stir it into a pint of *boiling* water, with a morsel of white wax: let it boil gently a few minutes, stirring it all the time. When poured out, cover it over with a plate to prevent a skin forming at top, which is both troublesome and wasteful. Let the muslins be first perfectly dry; then dipped in the starch before it is quite cold; then dipped in cold water, and dried again; then again dipped in cold water, spread upon a coarse dry cloth, and rolled up. By this mode they will look clear, and their sticking to the ironing cloth will be prevented. In order to folding: spread a clean linen cloth, kept on purpose, on the ironing-board, first nicely scoured, or on a perfectly clean deal table. Turn shirts, shifts, bedgowns, &c. which are washed inside outwards. If bone dry, sprinkle to a proper dampness for the iron, and fold smoothly. Of shirts, the collars, frills, and wristbands, dipped in cold water, and not squeezed, will bring the whole shirt to a proper dampness. In folding, separate such things as are to be ironed, such as are for mangling, and such as are for drying rough. The articles fit for mangling are chiefly table-cloths, hand-towels, and other straight things: nothing that has plaits or buttons should be mangled, as they are liable to injury, and cannot be made

smooth. For rough-drying some people like sheets, hand-towels, kitchen-towels, and children's calico night-gowns. Before they are quite dry, let them be folded down smooth, and creased just as if by the pressure of the iron: let them lie so some hours, or a whole night; then hang them, folded, on the line or horse, to become thoroughly dry for putting away. For ironing: a blanket made of the thick flannel called swanskin should be kept on purpose: a coarse cloth spread between that and the board. In ironing, be careful first to rub over something coarse, and of little value, lest fine things should be either smeared or scorched. Have the heat of the iron suitable to the thickness of the article about to be ironed; be careful to iron perfectly straight, and let every part of the article be smoothed. Let all be thoroughly aired by the fire, and immediately folded up and put away.

It falls within the laundry-maid's province to take care of the washing utensils; also of the necessary ingredients, soap, starch, &c. In both these respects she may save considerably to her employers by care and frugality. Soap should be bought in, in dry warm weather, and kept some months before using; the best yellow soap is best for washing; let it be cut with a strong twine, in pieces of a suitable size, and slowly dried in the air. At washing time, let her be careful that the soap is not left in the tub, or even in a damp place: let the blue bag be squeezed and hung up immediately on being taken out of the rinsing tub. The fire of the copper-hole and ironing-stove should not be suffered to go out and require lighting again; large coals and wood should not be burnt in either, when cinders and small coal would do. Let no more starch be made than is really wanted; let the horse be kept constantly filled with linen, that the ironing and the airing may be as nearly as possible finished together; let the copper be nicely cleaned, the tubs scrubbed, the line wound up in a skein, and hung up out of the dust, the pegs counted and put away, the ironing blanket carefully dried, (otherwise it is liable to moth,) the irons

scoured bright, and hung in a dry place, and all restored to order as soon as possible.

6. *The Sempstress*.—In families of the higher classes a sempstress is employed to do all kinds of plain needle-work, both in making, marking, and mending. Some knowledge of dress-making will also be desirable, as she will probably be required to assist in that line, or to undertake it altogether if no lady's-maid is kept.

The person who undertakes this department should be especially neat, quick, orderly, and ingenious, (or quick at imitating and contriving.) She must have been thoroughly well instructed in every branch of plain needle-work, before she can be competent to undertake such a place, therefore many rules will be needless. However, until she has acquired confidence by practice, the following remarks may be useful:—

1. *Of Cutting out*.—Stiff linen or calico should be previously washed; the work will then be more easily done, and be more durable. If this is not done, allowance must be made for shrinking, about one-sixteenth in a yard. To secure exactness in cutting out, let a paper pattern be first cut, and each gusset, wristband, &c. be cut out by it. If a dozen or two small pieces are cut from one another in succession, the last will generally be found to vary from the first considerably enough to spoil the setting or fitting of the article. Let nothing be torn or cut by guess, but every thing by threads drawn. By good contrivance, the pieces may be made to come out of one another, and all waste avoided.

2. *Of Sewing*.—Be careful to have needles and thread or cotton in sufficient variety, and of suitable size for the work in which you are engaged: let the needles be carefully preserved from becoming rusty or sticky; and the thread from exposure to the air, by which it would become rotten; above all, keep the hands *very* clean. Let every beginning and end be neatly and securely fastened; nothing proves a slovenly worker more than to see the seams unripping, or the ends giving way. Let the stitches be set through, and of an even size;

taking care that that size be as small as consists with the fineness of the article. Let every turning down be straight, and of an equal depth. Let puckering be very carefully avoided. If a great length is to be sewed, as in a sheet, it may be well for an inexperienced workwoman to divide the whole length into quarters, eighths, and even sixteenths, setting a pin or a stitch at each, and begin sewing, first at one end, and then at the other, so continually changing the side that is towards her.—In collars, wristbands, &c. let a thread be drawn to guide the stitching; and a thread *raised*, but not *drawn*, to guide the turning down at the edge. There should never be more than two threads taken in a stitch. In gathering, let the stitches be as small as will consist with bringing the fulness into the space required. There should be two rows of gathering, one about one-sixth of an inch from the edge of the cloth: the other as near the edge as may be without danger of ravelling. The latter row, by confining the edge, preserves a flat and neat appearance. Gathers should be stroked down with a needle rather than a pin, which should be held in a slanting, nearly flat direction: if held upright, it is apt to fray the cloth. Button-holes are best cut with a chisel. Let buttons be sewed on very securely by stitching many times through and through. It adds nothing of security, but much of clumsiness, to twirl a thread round and round the button.—All ends of tape and bobbin should be sewed over or overcast; and strings passing through a slide should be fastened in the middle.

3. *Of Marking.*—Let marking be performed with the utmost regularity as to the threads, and in double braid stitch, or taking the first part of the stitch twice over, before crossing it.

In placing the letters and figures, observe the following order:—If only the initial (or first letter) of the surname is to be marked, place the figure directly under it; thus—

If the initials of surname and christian name, place the figure below, and in the middle, thus—

B C

2

If there are two christian names and surname for one person, thus—

D E F

3

If table linen, sheets, &c. are to be marked with the names of a married pair, place the initial of the gentleman's christian name to the left; that of the lady to the right; that of the surname at top, and the number below; thus—

I

G H

4

If the date is to be added, let it be placed below all, thus—

J K L

or

O
M N

5

6

1836

1836

4. *Of Mending.*—Sheets may be twice turned; first, the sides to the middle, and afterwards the ends to the middle: this should be done as soon as they become at all thin.—In grafting pieces, be sure to put the piece in very straight, and let it be large enough to extend as far as the original stuff has become at all thin. The piece should be previously washed, or allowance made for shrinking. In printed cottons or damask, be sure to make the pattern match.—In darning, let your cotton, worsted, or silk, be very soft; let the stitches be regular; at the end of each row leave a small loop to allow for shrinking, and let the darn extend as far as there is any thinness.

The sempstress will be required carefully to inspect every article as it comes from the wash, and repair as occasion arises; also, that she should keep both her work and working utensils in the neatest and most orderly manner, to preserve from injury and to have always at hand for use. In order to secure the finest

work being done perfectly clean and neat, it may be well to have two kinds of work in hand, devoting daylight to that which requires the greatest attention, and reserving the rougher, or mending work, for candle-light.

7. *The Dairy Maid*.—In a dairy-maid, the most perfect cleanliness is indispensable ; this, with thoughtfulness and frugality, (added to the universal requisites of honesty, steadiness, and general good behaviour,) will form a valuable dairy-maid.

One who is placed in charge of a dairy will most likely have had opportunities of acquiring practical knowledge on the subject, far more effectually than it can be communicated by written directions ; a few hints, however, may be useful on the management of the animal, of the dairy vessels, and of the produce.

Respecting the cow, her lodging place should be dry, clean, and warm. The manger kept perfectly clean, and free from sour grains, vegetables, &c. She should be regularly fed at sun-rise, sun-set, and once or twice in the day besides. She should be allowed exercise in the open air. Her best food is good fresh grass, which she may either be allowed to graze, or have it cut and brought to her : by the latter plan the grass goes further : her diet may occasionally be varied with cabbages, lettuce, Swedish turnips, and carrots. Potatoes to be avoided ; or, if given at all, must be boiled or baked : common turnips are poor and watery food, but Swedish turnips nourishing : of carrots she may be allowed two pecks daily. Pure water is of great consequence to her health and productiveness. The hours of milking should be regular and early—not later than five o'clock either morning or evening. Be careful that the udder is perfectly drained.*

* The habit of leaving milk in the udder is greatly injurious to the health and productiveness of the cow, beside being extremely wasteful ; every succeeding drop of milk is richer than the one before it : the last half-pint gives twelve times as much butter as the first.

The churns, pans, shelves, floor, walls, and every thing about the dairy, must be kept perfectly clean. The pans should be often boiled, and scalded with boiling water every time of using.* The strainers and butter cloths must be very thoroughly washed and dried in the open air, and the utmost care taken that nothing in the dairy acquires a sour smell.

If the cow is feeding on turnips, a small piece of nitre (saltpetre) should be put into the pail before milking, to prevent any ill taste. As soon as brought in, it must be strained into large, flat pans, or lids of wood or tin. The cream must be skimmed off at twelve hours in summer, and at twenty-four hours in winter. Let the cream be shifted into clean pans, daily in winter, twice a day in summer; stirring it several times a-day with a wooden spatula. Churning should take place at least twice a week during summer. The cream must be strained into the churn through a fine sieve, or linen cloth. When once the process of churning is commenced, no cessation must take place until it be accomplished. Butter ought not to come in less than three quarters of an hour. In summer the churn should be filled with cold water an hour or so before churning, and placed in a tub of cold water during churning. In very cold weather, the churn may be placed near the fire, or warmed with water. If the butter is very backward, a table-spoonful or two (according to the quantity of cream) of good vinegar, may be mixed with a small quantity of warm milk, and put in the churn. When the butter has thoroughly come, strain off the buttermilk, and put the butter into cold water; after-

* In very hot, dry weather, pans may be thoroughly washed in cold water, then placed in the influence of the sun all day, bringing them in just in time to be cool for receiving the milk. This will answer for several days, or even a week, at which intervals they must be scalded as usual; observe, this method will not do except when the sun has very great power.

wards divide it into small lumps over a sloping board : beat it well with a wooden spatula until entirely free from milk, and quite firm : a little salt may be added if approved. Then divide and weigh it ; make it up either in pats or rolls, laying each separately on a damp cloth to prevent their sticking.

To preserve butter for winter use, let the salt be thoroughly dried before the fire, and then rolled with a glass bottle till perfectly fine. Have a wooden tub, or jar, of Nottingham stone ware, unglazed ; put a layer of salt at the bottom, then put the butter, and press it down with a hard wooden rammer ; cover the top with a thick layer of salt, so that when turned to brine it shall entirely cover the butter.

Another part of the province of the dairy-maid is to make cheese. For this purpose, if very rich cheese be desired, new milk only must be used ; it may, however, be made of half new and half skim milk, or even of skim milk alone. The milk must be made as warm as new milk—not warmer, or it will harden the cheese. Put in rennet* enough to turn it, and cover it over. When thoroughly turned, gently gather the curd with the hands to the side of the tub, letting the whey pass through the fingers till the whole is cleared, and lading it off as it collects. The vat (or mould in which the cheese is to be formed) is next to be placed over the tub, with a straining cloth spread inside, large enough to cover the whole cheese : the curd must then be put in with the skimmer, and pressed close down with the hand. There should be holes in the bottom and sides of the vat to let the whey escape ; as the curd sinks add more ; finally leaving two inches above the edge. The mass must be salted either by mingling salt with the curd when separated from the whey, or by putting

* The rennet is the stomach of a calf taken out as soon as killed. It must be cleaned from the curdled milk which it contains, then scoured inside and out with salt ; and when well salted, stretched on a stick to dry.

salt into the vat, and after the curd has been dried, crushing it all to pieces among the salt by squeezing with the hands. Next lay a board under and over the vat, and put it in the press; in two hours turn it out and put on a fresh cheese cloth; press it again for eight or nine hours, and then salt it all over; turn it again in the vat, and let it stand in the press fourteen or sixteen hours, taking care to put the cheeses last made under all. Before putting them the last time in the vat, the edges should be pared to make the cheese look smooth.

8. *The Housekeeper* is the representative of the mistress in all domestic management, care, and authority. It is her province to overlook all the other female servants, to see that they discharge their respective duties in a proper manner, that they are faithful to the interests of their employers, that their general deportment is correct, and that peace and order are preserved among them; that opportunities are afforded them of observing the sabbath, and attending to religious duties. In case of improper conduct, she is to admonish, reprove, report, or dismiss them, as the case may require. It is her duty to order in, receive, pay for, keep account of, and regulate the consumption of various articles of housekeeping, especially grocery, preserves, and other stores. She superintends the business of pickling, preserving, distilling, &c. &c. She is often the dispenser of the charity of her employers, especially during the occasional absence of the family.

She should be a person of native good sense, somewhat cultivated by education, and matured by experience; her principles should be sound and well established; her temper well regulated, and her general deportment such as to command both confidence and respect; more particularly in her domestic management, she should consult the wishes, circumstances, and interests of her employers. She should be an economist of her time, and exercise discretion, moderation, and frugality in the dispensing of whatever is entrusted to her charge.

In her intercourse with the servants, she should cul-

tivate habits of justice, impartiality, and kindness : she should maintain a firm and well-regulated authority, and she should discover a friendly sympathy with their wants, feelings, difficulties, and general circumstances. She should avoid pride and insolence of office, (the sure marks of a little and ungenerous mind :) also unjust partiality and prejudice, and an arbitrary or censorious spirit ; nor less so, improper indulgence and connivance at real faults. She should be careful to throw no temptation in the way of those placed under her ; nor should she weaken their respect for her by improper familiarity and tattling among them ; especially should she avoid discoursing on the affairs of the family.

Finally, as the almoner of her employers, she should be benevolent, faithful, and active ; feeling it a pleasure to be employed in relieving the wants of others ; taking pains to discover and point out real objects of charity without partiality and prejudice ; and exerting herself to the utmost of her power in making whatever passes through her hands as extensively and as really beneficial as possible.*



CHAPTER VII.

THE NIECES IN SERVICE.

AT the time appointed, Jane Bennet went to Mrs. Joyce's, and found a good master and mistress, and a comfortable place. Though it

* Young persons are not educated for housekeepers, but generally rise to the situation by obtaining the confidence of their employers, and proving themselves useful and capable of filling it. There is no reason why she who is now a kitchen girl, if faithful, intelligent, and observant, should not one day rise to be housekeeper.

was in many respects different from what she had been accustomed to, use and practice rendered easy what at first seemed difficult, and reconciled her to what was unpleasant. She had plenty of work, to be sure; but work does not hurt a healthy person, and in a regular family a great quantity of work may be got through. Her mistress was very particular and orderly; but Aunt Susan's habits had just fitted her for this, and she and her mistress agreed very well together. As to the stinginess of which so much had been said, it proved to be nothing more than that prudent care which every person ought to exercise, and which persons of limited income must exercise, or quickly come to ruin. Mrs. Joyce could not bear to see a morsel of any thing wasted, because she knew that there were many persons within reach who were in want, and that she or her children might themselves live to want. A wasteful servant may easily consume what might have afforded a good meal to some poor, hungry person three or four times a week; but Jane had been taught by her aunt to gather up the fragments, that nothing might be lost; and she was delighted, when employed by her mistress in preparing a nice mess of broth for some poor sick or lying-in neighbour. Jane had been more than a year in her place before there was the least expression of dissatisfaction on either side; but no person or place is perfect. One time when Jane went to the Lodge, after a longer absence than usual, her aunt observed that there was not the usual expression of good humour and cheerful-

ness on her countenance. She, however, forbore to ask any questions, not doubting that if Jane had any thing of importance on her mind it would come out; and thinking that if it was only some trifling irritation, it was better to let it blow over without taking any notice. The next time Jane came she looked still more gloomy. On Aunt Susan, as usual, asking after Mrs. Joyce, Jane replied, with a peculiarly pettish expression, "Oh, *she's* well enough, thank you." "*She!*" returned Aunt Susan; "I am surprised to hear you speak in that manner of your mistress; it does not seem like the honour and respect you ought to show her."

Jane. Well, aunt, I'll tell you what—our mistress is become so cross there is no living with her.

Aunt. Our mistress! Why, have you a fellow-servant?

Jane. No, aunt, I wish I had; but that is only a way of speaking.

Aunt. A very silly way of speaking, I think, to say *our* when you are only one.

Jane. Well, aunt, I suppose it does not much signify.

Aunt. Perhaps not in itself, though it is always better to speak right than wrong; but the manner in which you spoke it gave me an idea of a rude, discontented feeling working in your mind.

Jane. I never knew any body see things so quickly as you do, aunt. To say the truth, I am not so happy in my place as I used to be.

Aunt. And why not, Jane?

Jane. Because, aunt, mistress is so cross to me.

Aunt. And have you never given her any reason to be displeased with you?

Jane. No, aunt, I don't think I have.

Aunt. If your conscience goes with that denial, Jane, and you really have not given your mistress cause of anger, I should say, perhaps she is not well in health, or perhaps she has some trouble or anxiety on her mind which makes her rather irritable, and you ought to bear with it, and try to soothe and please her. Servants little think what cares and anxieties their masters and mistresses often endure; and I must say, Jane, you are become strangely unlike yourself if you do not feel tenderness and sympathy instead of impatience towards her. I am sure, if you ever saw me look dull, you used to say, kindly, "Aunt, I am afraid you are not quite well; can I do any thing for you?" or, "Aunt, is any thing the matter? I hope I have not vexed you?" Did you ever say as much to Mrs. Joyce?

Jane. No, aunt, I cannot say that ever I did.

Aunt. I thought not, from the manner in which you spoke it. If Mrs. Joyce speaks more pettishly to you than you just now spoke of her, I am sure she must be cross indeed. I am quite sure, Jane, from the whole of your manner, that the fault is in yourself. Now, let us honestly hunt it home, and get rid of it as we should of a rat or a toad. On what subject has Mrs. Joyce spoken crossly to you?

Jane. She snaps at me, aunt, and says I slight my work, and stay when I am sent on errands.

Aunt. Then she charges you with faults : now are they true, or are they not ? Have you slighted your work ? and have you stayed on errands ?

Jane. I did not sweep under the bed, nor dust under the dressing-glass in the young ladies' room.

Aunt. And why did you not ? It is plain enough you have slighted your work. Now, what reason can you give for having done so ? Did you not know that you ought to sweep under the bed, and dust under the looking-glass ? I thought I had taught you that long ago.

Jane. Yes, aunt, so you did, and I always used to do it ; only once or twice I was in a great hurry.

Aunt. And pray what made you in a hurry ? Had you stayed when sent on an errand ?

Jane. Not more than five minutes, aunt. I just met a friend, which hindered me a minute or two ; and then I was afraid, if I did not make haste with my work, I should not have the cloth laid against master came home to dinner.

Aunt. Making haste with work is one thing, and slighting it is another. But, Jane, I think I can see as far into a milestone as other people without spectacles. You have picked up some worthless acquaintance, whose society has led you to disobey your mistress's orders, to neglect your duties, and to become dissatisfied with your place. Pray what friend was this you met

with, who hindered you “not more than five minutes—just a minute or two?”

Jane. It was Nancy, the housemaid at Singleton, the lawyer’s, just opposite. She is not much of an acquaintance, aunt; we only just speak friendly when we meet.

Aunt. She seems to have wrought strange confusion in your brain, however, so that you scarcely understand the meaning of words. One minute she is a “friend,” and the next “not much of an acquaintance,”—one to whom you “speak friendly.” Now, that you should have an acquaintance or a friend is by no means objectionable, but let it be such a one as will do you good and not harm, who will conscientiously observe her own duties, and encourage you to observe yours; then, when you have an hour’s leisure, at proper times, there is no objection to your spending it together in an open manner. You know very well, that if you had a respectable companion, she would be welcome to take a walk over here with you, or when you go to see your parents. How is it that we have never seen this Nancy?

Jane. I don’t know, aunt; I did not quite think you would like it.

Aunt. My dear child, it was conscience that made yourself feel that. I have never seen this young woman, nor ever heard of her, except from yourself, and yet I am sure, from the influence her conversation has had upon you, that she is not a companion whom your conscience can approve. To go no farther, I am sure she has a rude, vulgar manner of speaking.

Jane. Oh, aunt, how can you know that, if you never saw her, and do not know what she has said?

Aunt. I know it, Jane, from what you have learned to say. I know that you never could speak French; but suppose you were to come to me, and say, "Aunt, I have got a new companion, and now I can speak French;" what should I conclude, but that your companion had taught you? So, I know that when you left me you had never been taught to speak vulgarly, and if you have learnt it now, I must conclude that you have learnt of some one with whom you have kept company. I do not suppose your master and mistress have taught you.

Jane. But have I learnt it, aunt? I do not know that I speak differently from what I used to do.

Aunt. Yes, you do, Jane. If you think a moment you will feel conscious that you are imitating your companion in that rude, familiar, I may say contemptuous way of speaking of your superiors: "Our mistress," "she's well enough;" "Singleton, the lawyer." Is this the way in which you would have spoken before you knew her?

Jane. No, aunt, I do not think it is, and I see that I have been very wrong in going with her. She has done me harm, for she always speaks with contempt of masters and mistresses, as if, like, they were all on one side and we all on the other. She often says, "I would not do this or that," or, "I would not put up with this or that; other girls don't, and you are a fool if

you do ;” and this has made me think every thing a hardship, and has made me neglect my duty, or do it in a grudging manner. But it is my own fault ; I knew better : after all you have taught me, I ought to have had more sense than to be injured by her. I should either have told her better, or have had nothing to do with her. Aunt, I must tell you all the truth. (*Jane wept as she spoke.*) I have been a very sinful girl ; I have often run out by the sly, and stood at the gate gossiping with her, and stayed when sent on an errand ; and twice, when I asked leave to go out, and I knew that my mistress thought I was coming to see you or going home, I went with Nancy and a young man who keeps her company, and I know this was deceiving my mistress, and altogether acting wrong : indeed, aunt, I have never been happy in my mind since I first knew this girl. I have thought more about dress and going about, and I have not felt half the pleasure in reading my Bible and prayer ; and yet, though doing wrong has made me unhappy, I think, if you had not found it out, I should have gone still more wrong, and contrived how to spend my time with her, and go where you and my mistress would not approve, and then I should neglect my work and displease my mistress, and perhaps lose my place. Indeed, Nancy has tried to persuade me to leave my place, and live where there are fellow-servants, and where, as she says, they see more of life. But indeed, indeed, aunt, I do not want to see more of it ; and if I could but be as happy again as I used to be when I tried to do what

was right, and to give satisfaction to my mistress, and when I was spending my leisure time in a profitable way instead of looking out of window; and when it was my greatest pleasure to spend an hour or two with you or with my parents, I should never wish to speak to Nancy again, or to any such companions. O, aunt, I did not think I could have been such a foolish girl!

Aunt. Many of our follies and miseries arise from our not being aware of our own weakness and sinfulness. If Peter had distrusted himself more, and had firmly relied on the power and grace of Christ, he would not have denied his Master; but it was his trusting in himself, and thinking it impossible that he could be so foolish and wicked, that led him into danger; and Peter found, as you have found, and as all who act sinfully and foolishly will find, that it leads to bitterness in the end. I hope, my child, that you do sincerely feel that you have acted sinfully against God, and that on this account you truly repent, and will more earnestly than ever pray for forgiving mercy and strengthening grace to make you more watchful and circumspect for the future.

Jane. I hope I shall, aunt; and I hope you will pray for me. But, aunt, what can I do to get rid of Nancy?

Aunt. I do not think you will find much difficulty in that, if you are enabled to maintain consistency of conduct. It is when the christian steps a little aside out of his own straight path that worldly people hail him as a companion, and make free with him. But you must be firm. If you meet her in the street, and she

stops you, say, "I cannot stay—I am sent on an errand." If she looks for you at doors or windows, let her not find you. If she should openly call and ask you to go out with her, civilly decline; and if she asks the reason of your conduct, you must humble yourself to own that you are sensible you have hitherto done wrong, and must do so no more. She will very likely ridicule you. You have laid yourself open to this, and when you are buffeted for your faults, you must consent to take it patiently. If you had never stooped from your duty, she could have felt only unmingled respect for you. But the next best thing to correctness is penitence. Let it appear that your repentance is sincere, by your steady resolution henceforward to avoid temptation and act consistently; if you do this, light companions will soon be weary of importuning you, and will leave you to yourself; but mind, you must guard against the influence of sinful shame, as well as against the allurements of sinful pleasure. You know the ways in which you have found peace and satisfaction, and, depend upon it, there, and there only, can they be found again.

Jane. Thank you, thank you, dear aunt, for encouraging me to hope that I may again find peace and comfort.

Aunt. Here is a sweet text for you to meditate upon and plead at the throne of grace: "I have gone astray like a lost sheep: seek thy servant, for I do not forget thy commandments." Now go back, Jane, determined to please your mistress well in all things, to do service heartily

as unto the Lord and not to men, and constantly implore Almighty strength to hold you up, that you may be safe, and enabled to "adorn the doctrine of God your Saviour in all things." As Mrs. Bennet repeated this passage of scripture, Jane felt a sharply-reproving conscience to think that she had so sadly failed in this part of a christian servant's duty. "Ah," thought she, "I am a professor of religion, and Nancy is not. If I had but acted towards her as I ought to have done, she might have been led by my example to think the better of religion; but now in what respect have I been better than she is? Not at all; and I fear that my sinful compliance may just have led her to think that there is nothing in religion, and to harden her in her neglect of it. O God, forgive my follies and my faults, and give me grace to live as one who knows the grace of God in truth!"

Jane returned to her duty with a more peaceful heart than before, though it was a humbled and contrite heart. She was relieved of the burden of harboured guilt. Her feet were delivered from the snare of doing wrong, and her mind from the embarrassment of having to make excuses to satisfy her friends and her conscience; and while really humble before God, and looking unto Jesus, she found that she was enabled to exercise greater watchfulness than before, and to run in the way of God's commandments with greater alacrity and enlargedness of heart, and she was more and more convinced that the evils of which she had complained were of her own creating, and that her situation was such as

ought to call forth constant gratitude and contentment. She remains in it to the present day.

Sarah, who succeeded Jane as Aunt Susan's dairy-maid, was upon the whole a good girl, and in some respects more clever than Jane. Her chief fault was a bad temper. This was a great grief to her good aunt: "for," thought she, "if Sarah cannot always keep her temper under control here, where there is so little to try it, how will it be if she comes among fellow-servants?" She often endeavoured to impress on her mind a sense of the sinfulness of giving way to temper, and urged her constantly to pray for grace and strength to resist it, and to learn of Jesus, who was meek and lowly in heart. Sometimes she hoped that a little ground was gained; but then again, when some little irritating circumstance occurred, poor Sarah's face flushed, or her brow was beclouded, and perhaps a saucy or pettish answer trembled on her lips. As the time approached when she was to go out to regular service, and give way to her cousin Mary, a very excellent situation was offered her as nurse-maid in a gentleman's family, but her aunt could not conscientiously recommend her to fill that situation. At first Sarah thought her aunt unkind; but on reflection, she was convinced that it was quite right. This disappointment led her to see clearly that for advancement in life she must depend less upon the recommendation of friends than upon her own determined endeavours to correct what was amiss in herself, and to aim always at doing what is right.—"Aunt Susan,

who, next to my parents, is my kindest and best friend, could not recommend me to be among children on account of my temper; and if she had recommended me against her conscience, though it might have got me the situation, my temper would have broken out and unfitted me for it. I must try and get my temper cured rather than try to persuade my aunt to speak more favourably of me than I deserve." It is hoped that she did sincerely try, and gain some ground against it, praying earnestly for a changed heart; but the remains of her temper still prove the greatest obstacle to her comfort and success. She was engaged as house-maid in a family where three servants were kept, and gave very great satisfaction by her neatness, dexterity, and despatch in doing her work, but, she could not agree with her fellow-servants. The footman left some umbrellas dripping in the hall just as she had nicely cleaned it. To be sure it was very careless and vexatious; but, perhaps, if she had cheerfully cleaned it up, and gently requested him to be more careful another time, it would have had much more effect upon him than the hasty, reproachful manner in which she spoke. "Grievous words stir up strife;" the more she scolded him the more he seemed determined to teaze and vex her. He went up stairs with dirty shoes;—this made a fresh altercation. Then the cook accidentally spilt a little beer on Sarah's clean apron. Sarah, being already in a thorough ill-temper, broke out in a violent passion with her, and from these trifles such a storm ensued as called the attention of

the master and mistress. With some difficulty order was again established, and they went on tolerably well together for a few weeks, but some fresh grievance arose, and the cook gave her mistress warning, assigning, as her reason, that she could not bear to live with such an ill-tempered fellow-servant. The mistress again interposed, and Sarah again resolved to struggle with her temper. The cook was induced to stay, and the mistress to give Sarah a farther trial, and things went on pleasantly a few months longer; but her temper again got the better of her. This time the grievance was, that she would not take orders of the young ladies—one mistress in a house was enough for her; she impertinently refused to do something they desired of her; and then, as if conscious that she deserved to be dismissed, hastily went to her mistress and gave her warning, which was accepted. Sarah was a month or two out of place, which grieved her exceedingly. She could not bear to be a burden upon her parents, and she was loath to break in upon her little savings. Aunt Susan was by no means sorry that she had thus punished herself, and hoped it might be a useful lesson to her for the future. She again talked to her very seriously about the sinfulness of her conduct, and hoped that she discovered more humility and desire to seek strength superior to her own. Time will prove whether she possesses that decided mark of genuine grace—a conquest of her easily-besetting sin. At length she got a place as maid of all work in a small family. It is more laborious and less profitable than her

former place, but perhaps it may prove better for her. She will have fewer occasions of irritation, and her mistress is a lady of great firmness and consideration, and one who will deal with her in a suitable manner, and instruct her in governing herself upon right principles.

Mary's turn came next: she was a lively good tempered girl, but apt to be thoughtless and forgetful. Aunt Susan took much pains to cure her of these faults: before she went to bed at night she would say to her, "Now, Mary, bethink yourself—what are your duties for to-morrow? The first thing in the morning you are to do such a thing: this you should do at six o'clock. Then when the clock strikes six let that remind you of this duty;" and so she would go on, enumerating the various things required of her, and the times of performing; and making her repeat them after her. This method was attended with a good effect, and still more so the kind and fixed determination of Aunt Susan to admit no shuffling excuses. This is a very important matter with girls of Mary's disposition; they will never be cured by those who would good-naturedly but thoughtlessly say, "Well, never mind, it does not signify this time: we can make shift without it." "No," said Aunt Susan, "what you have been told to do must be done; and what you have done improperly must be undone and done again." Mary was always willing to comply, and she gradually found the advantage of her aunt's strictness, and got into habits of greater regularity and thoughtfulness. She had another fault, which was a hankering after dress, and an incli-

nation to spend all her money upon it. Her aunt was very desirous of correcting this propensity, which she well knew would be in many ways highly injurious. Mary had laid out her money the first two quarters by no means to the best advantage, on things that were neither durable nor suitable. When she took her third quarter's, her aunt proposed that they should go together to the town, as she wanted to buy herself a gown for winter. Mary was quite pleased with the proposal, and determined to see her aunt's choice before she laid out her own money. On entering the draper's shop, Mrs. Bennet desired to look at some merinos. The shopman reached down several for choice, and then brought another pile, saying, "Do, ma'am, allow me now to show you another article far superior to the merinos—the shally, the most elegant article that has been brought up for years; they will be quite the go this winter: I assure you I have sold several dresses this morning to the first ladies in the town. There, ma'am! did you ever see any thing more beautiful?" at the same time displaying the folds of a very light green ground with delicate coloured flowers,—“Is it not the sweetest thing that eyes ever beheld?” Mary could not restrain her admiration, but chimed in, “Oh yes, it is a beauty! do, aunt, have a dress of that; I am sure it would suit you.” “Me!” replied Mrs. Bennet; “I do not think it would; it is very pretty, but I cannot afford it.” Mary was astonished at this, for she knew that her aunt had money enough in her pocket, besides all her savings and legacies in the bank. The shopman

replied, "Oh, ma'am, the price is a mere nothing—not three shillings a dress more than a merino; and only consider the difference in appearance!" "That is one of the things I do consider," replied Mrs. Bennet. "There are three things in the appearance that I do not exactly like." "Is it possible, ma'am! we have not had a lady here but what was enchanted with them." "Perhaps I am rather beyond the age of enchantment; and I don't think these light grounds and showy colours would exactly befit my years and circumstances." "Oh dear, ma'am! I had the pleasure just now of selling a dress like this to a lady old enough to be your mother." "Perhaps so; she has her taste, and I have mine. Then again, this light thing will very soon show the dirt; and I question whether the colours will stand." "Oh, fast colours, ma'am—warranted; we never keep any but the very best make." "Warranted for what, pray? do you mean to say that they will stand rain, and washing, or cleaning, as a merino will do?" "Yes, ma'am, I have no doubt they will; at least I should think so: not perhaps as well as a merino; but you know, ma'am, they will wear a long time without washing, and it may happen to be long before you are caught in a shower of rain." "Yes; or it may happen to rain the first day I put it on; you mean, in plain English, that it will not stand weather or washing. Beside that, there is not half the substance that there is in a merino; so altogether it will not suit me, and I will thank you to cut me off ten yards of this sage colour merino." "Ten yards! thank you, ma'am. Will ten yards be sufficient? you know,

ma'am, they are worn immensely full now ; and the sleeves, you know, take a large cut ; we seldom cut less than twelve or fourteen ; shall we say twelve ?" " No, ten yards will be quite sufficient for me ; I am no stouter than I was ten years ago, when seven or eight yards was reckoned a sufficient quantity ; and if I bestow one breadth more in the skirt and one yard more in the sleeves for the sake of conforming a little to the present mode, it is quite as much as I shall be inclined to do ; please to cut me off ten yards." " Aunt," asked Mary, " What do you think I had better have ? perhaps you do not think the light green suitable for me."

" I think not, Mary ; there is very little wear in it ; besides, I think it will hardly suit your pocket. You mentioned several other things that you were in want of."

" Yes, Aunt, I did intend to buy some worsted stockings ; but I can wear my cotton ones—I have plenty of them."

Aunt. Yes, and take cold, and lay yourself up ; or get chilblains on your feet, for the sake of a bit of finery on your back. Mrs. Bennet saw the shopman, who had gone to the desk to write her bill, returning with the bill and change ; and unwilling to expose her niece to his persuasions, proposed to Mary that they should walk a little farther, as she had another call or two to make in the town, and make her purchases as they returned.

As they went along, Mary said, " Well, aunt, I can see you think I had better not have the pretty light green dress, and I will give it up ;

because I am sure you are wiser than I ; but I should like to know your reasons. You said it was too young looking for you ; but it would not be so for me : now do tell me whether you should not have chosen it at my age ?”

Aunt. I think not, Mary ; when I was your age, I was anxious to make the best of every penny I earned, that I might spare a trifle to help those who were dear to me.

Mary. Oh yes, aunt, I know you did ; for I have heard my own dear father say many a time that if you had not denied yourself he never should have had the learning which has helped him to get forward in the world.

Aunt. Frugality in personal expenses often confers the pleasure of doing good, the results of which may be seen when a fine gown would have been faded and in rags. I will tell you what I have always wished to consider when I was making a purchase in clothing.

First. Can I afford to buy this article ? By this I mean, not merely have I got money to pay for it ; but can I have it without cramping myself for other things that I shall stand in need of ? If you cannot have the gown you admire without giving up worsted stockings, or thick shoes, or a warm shawl or cloak, I should say you cannot afford it.

Second. I should consider whether it is suitable for me—I mean as to appearance ; for there are many showy flimsy things which look very well on those who can afford to wear them a little while and soon to change, which would look very unsuitable on a servant. There is nothing looks

so respectable as a good strong thing of its kind, that makes no pretensions to be better than it is.

Third. I should consider, how will this serve me for common when it is gone by for best; for that is an important consideration. It costs just as much (whether you make it yourself, or put it out) to make a flimsy dab that will neither wash nor wear, as one that is strong and durable; and there is nothing looks so beggarly as to see a servant doing her work in the faded remnants of finery: for this reason I have never bought thin gowns, coloured silk bonnets, or gauze ribbons. This merino that I have bought, when it is no longer good enough for sunday or afternoon wear, will be decent and suitable for mornings; but I should never endure to see you among the butter and cheese with the faded dab which that light green will appear when it has had a little rain and sunshine.

Well, then, there is a fourth question I like to ask myself—What good might I be enabled to do by the exercise of a little self-denial? Now, supposing you have got forty shillings in your purse, just look at the difference whether you spend thirty or forty on your gown. If you spend forty, you will not have a trifle to meet any little call that may arise before you take your money again. I have known girls who spent their quarter's money as soon as they received it, and who, long before the quarter came round, had to beg a fellow-servant to lend them a penny to buy a ball of cotton, or a stay lace. How mean and paltry! But suppose you make thirty shillings do, you would have it in your power, if you chose to do

it, to give a shilling to the Bible Society. I have often heard you speak with pleasure of your own handsome Bible, and wish that every body had one. There are thousands of persons in our own land without Bibles, and millions abroad. Well, then, you know the minister gave notice that there would be a missionary sermon next week, when collections would be made in aid of sending the gospel among the heathen. Should you not wish to spare a shilling for that ?

Mary. Yes, indeed aunt, I should ; I never felt so much interest in any thing as when that gentleman last year spoke about preaching the gospel to the poor negroes, and how many miles they would go to hear it.

Aunt. Well, then, there are Sunday schools (for which you have great reason to be thankful,) and Tract Societies, and other good objects, which all need a little help ; and then, too, it is a pleasure to make a little present to a friend, a parent, if in need, or a brother or sister.

Mary. Yes, aunt, that makes me think I do want to buy a bit of print to make a frock for my little brother, who is soon to be short-coated. That will cost about two shillings ; how vexed I should have been if I had spent all my money and forgotten it !

Aunt. Well, then, suppose you say two shillings for your brother's frock ; and three shillings for any good purpose that you feel most inclined to help forward ; and five shillings to put in the Savings Bank to make a little beginning. If you have resolution to do so this quarter, I think you will never like to let a quarter pass

without adding to it ; and then it will soon begin to make interest, as I told you mine did, and thus you will be getting up a little fund to look to in case of sickness, or in case of setting up house-keeping.

Mary. Well, aunt, I never followed your advice but I found it for my good, and I will give up the light green gown, though I really like it very much ; and I will have a merino like yours. When I am wearing it for an every-day gown two or three years hence, if I should live so long, I shall say, “ Thank Aunt Susan that I have this gown to wear.”

As they passed by the Savings Bank, it was open, and Mary said, “ Would it be better, aunt, to go and put in the five shillings now, lest I should be tempted to spend it ? ”

Her aunt was so well pleased with the proposal that she gave her a half-crown to add to it, and Mary came away highly pleased at having entered her name in that useful institution. Not long afterwards, a gentleman who was on a visit at the Hall asked Mary to keep a little dog for him while he stayed there, as it was apt to come into the drawing-room and be troublesome ; she did so ; and when he left, he made her a present of five shillings. This she directly carried to the Savings Bank, and from that time she was entitled to interest. She also found the comfort of following her aunt’s advice in the purchase of good, warm, durable clothing, and afterwards made a point of requesting her advice when she went marketing.

In course of time, the young squire’s lady

brought him a son and heir, when Mary, at her aunt's recommendation, was taken into the nursery, for which both her kind disposition and her early employments at home had fitted her. It was a good thing for her that Aunt Susan's discipline had in a great measure cured her of giddiness and forgetfulness, and that Aunt Susan's advice and example had kept her plain and neat in her apparel, otherwise her aunt could not in conscience have recommended her; nor would the lady even have thought of her, if she had been drest in tawdry finery.

She has been in that situation two years or more; and as she is reckoned an upright, discreet, and trusty girl for her age, there is every reason to think that, as she advances in years, she will rise in the nursery if opportunity offers.

As Aunt Susan had no more nieces of a proper age, she has since brought forward the daughter of a poor widow, whom she highly respected and wished to serve. Long may she live to enjoy her well-earned competency with the rich pleasures of a peaceful conscience and the blessing of God, and to carry on and extend her endeavours to be useful to her fellow-creatures!

CHAPTER VIII.

AUNT SUSAN'S ADVICE TO YOUNG SERVANTS.

THE servant who wishes to establish for herself a respectable character, to promote her comfort and peace of mind while in service, and to advance her interests in future life, will do well to attend to the following suggestions.

1. Watch for, and improve, every opportunity of gaining knowledge, whether in your own department or in any other: this will enhance your present value to your employers, and qualify you for a higher station, if such should offer.

2. In choosing a situation, learn to place a *due* estimate on outward circumstances. *That* is not always the best place, or one in which the servant is most likely to become rich or happy, where the highest wages are given, or the most liberty allowed. Choose rather a serious, orderly family, where the servants are regarded as fellow-creatures, and have opportunities afforded them of serving God. There both your expenses and your temptations will be fewer, and you will be more likely to find a comfortable home, good connexions, and opportunities of saving money.

3. Endeavour to live peaceably with fellow-servants, but not at the expense of truth or integrity: bear and forbear: assist and forgive: be no tale-bearer or mischief-maker; yet engage in no unjust schemes, nor connive at

practices which you know to be wrong, nor conceal from your employers any thing of which it is your duty to inform them. Peace will never stand long that has not integrity for its basis.

4. Cultivate a spirit of contentment with your station. Every situation has its difficulties: they are never lessened, but often aggravated by discontent, and may generally be borne by a person of a cheerful, contented mind. Taking all things together, the station in which Providence has placed us is more free from inconveniences than any other we could choose for ourselves.

5. Endeavour to remain long in a place. The rolling stone gathers no moss, and the often changing servant neither makes friends, establishes a character, nor gathers a fund; while she who lives years in a place is not likely to want either.

6. Cultivate the friendship of your employers. Never approach them but with becoming respect; yet if encouraged to do so, consult them about your affairs. They will generally be found the most safe, judicious, and disinterested friends, to whom you can apply for advice and assistance; and your confidence in them will be likely to secure their regard and interest in your welfare.

7. Be cautious what acquaintance you form. Avoid idle, tattling, busy-bodies: those who covet secrets will be sure to betray them. Avoid the dissolute and the lovers of pleasure, lest you learn of their ways, and get a snare to your soul. Avoid those who would either confer or ask favours that require concealment: such

persons would lead you to purloining and artfulness, which would ruin your peace, and blast your character.

8. Avoid extravagance and finery in dress. The first would consume your gains, and make you poor when you might be rich,* and both would expose you to temptations of which you perhaps are little aware, and perhaps to imputations which you do not deserve. When people dress above their station, they are generally suspected of having improper means of supply.

9. Resolutely save *something* from your wages, however low. It is harder to save the first five shillings than the next fifty; but if you do not begin at first, it is most likely you will never begin. In this respect, make self-denial and perseverance your motto, and you will through life find the comfort of having done so. Beside the pleasure of having something to look to in case of sickness, or settling in life, it is a credit to a servant to have her name on the books of a Savings Bank, and tells well in her character any day.

10. Make a conscience of assisting your aged parents. They have the strongest claims on your gratitude and love: you owe them more than you can ever pay; yet nothing can contribute more to their happiness, than the assistance rendered them in their declining years by a grateful, dutiful child; and whatever sacrifice you may make of personal gratification, will be abundantly

* A servant who earns six pounds a year, and spends but five, is richer than a nobleman whose income is thirty thousand, and his expenses forty.

requited in the satisfaction and peace of mind resulting from such conduct. Beside, the blessing of God especially rests upon dutiful children. Honour thy father and thy mother is the first commandment with promise.

11. Guard against forming an imprudent or hasty connexion. Receive no addresses, or at least make no promises, without consulting your parents, or your mistress, or both. Such prudence may guard you against many snares. When a virtuous attachment is formed, do not hastily quit service, but remain till you have both saved something to begin housekeeping with decency and comfort. If your love is not strong enough to wait for this, you may marry and be miserable, but you are not likely to marry and be happy.

12. Live under the influence of religious principles. Read the Bible daily, and by it regulate your life. Let me earnestly request you to make yourself familiar with all the passages of Scripture referred to as expressive of your peculiar duties, and with the Holy Scriptures in general, especially the Book of Proverbs, which contains the best directory in the world for the guidance of our daily conduct. Remember, too, that however correct your conduct before men, you are a sinner in the sight of God. The Bible alone reveals to you a Saviour. Believing in him, you will be saved; depending on his advocacy, you must seek the influence of the Holy Spirit to sanctify your heart and to guide your ways. However prudent your conduct, and however prosperous your lot in life,

you must die. The Bible alone can teach you how you may be happy after death. Begin and end every day with prayer. Be regular and attentive in the house of God, and consider *yourself* as interested in what you hear. Esteem it a privilege to live in a family where domestic worship is maintained, and religious instruction afforded: and let every transaction of your life be such, that neither your prayers, nor your reading, nor hearing, shall reprove. In a word, do every thing in view of that great account which you must one day render, when masters and servants shall stand before the bar of God, and be judged according to the deeds done in the body, whether they be good, or whether they be evil.

THE END.

